THE

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MEMOIR OF THE REV. WILLIAM HARTLEY.

The Rev. William Hartley, pastor of the Baptist church at Stockton, closed his extended career of life and labour, on the 5th of September, 1822, aged eighty-two years; fifty-three of which he had devoted to the ministry of the gospel.

This faithful servant of the Redeemer was distinguished, rather for an entire devotedness of heart and soul to his Lord, and to his cause, than for any superiority of mental powers. His talents were of that rank and order which rendered him an *interesting* preacher to hearers of a refined and cultivated taste; but especially an *impressive* and *profitable* preacher to hearers that *heard for eternity*. His aim in every sermon was at the heart. To lay the sinner in the dust, by exhibiting the just demands of God, as well on the hearts and minds of men, as on the actions; to point the penitent to the all-sufficient Saviour; and to impress on believers the necessity and importance of spirituality of mind, purity of conduct, and maintaining constant fellowship with the Head of the church;—these formed the character of Mr. Hartley's pulpit labours; and these, it will be allowed, are qualities of no mean rate.

Mr. H. was born in Wadsworth, in the parish of Heptonstall near Halifax, Yorkshire, on the 21st of December, 1740. His parents, William and Mary Hartley, were blest with three children, viz. the subject of this Memoir, and two daughters, one of whom died in infancy. To the education of their only son they laudably devoted the most early attention. Before he was five years of age, he was able to read the Bible. His remarkable knowledge of the scriptures in after life, and his readiness in the citation of appropriate passages in his ministry, must be attributed, in a great measure, to his being brought up in the habit of frequently reading the Bible from this early period through all the years of youth. Mr. H.'s mother was a member of the Methodist society, and he was accustomed to attend with her; and so early as the age above specified, his mind was impressed with the doctrines he heard. His parents were often highly gratified to hear their little son, at the age of five years, after he had retired, repeating the most pious soliloquies, and expressing his hope "not to be a child of Satan, but a child of God." Parents may reasonably indulge the most favourable anticipations of their

children, when they observe their minds so early affected with the concerns of eternity. Happy reward of their interesting labour in presenting before their tender minds these momentous subjects!

Before Mr. Hartley had reached the age of seven years, an aunt set him up on a chair, and desired him "to preach a sermon to the persons present." The child's address changed the feeling of the company. "Except you be born again, (he instantly replied,) you cannot enter into the kingdom of heaven; nor is there any salvation for you but in Christ Jesus." This was the first sermon from those lips, destined of God to proclaim the gospel for half a century.—The loss of his pious mother while he was yet young, greatly afflicted him. During her protracted illness, it was his custom to read beside her bed for her comfort and support. "She lay (he observed in a short written account of himself) thirty-one weeks in an afflicted state, an amiable and shining example of Christian patience and holy cheerfulness. Her prospects of heaven were often bright, her anticipations of its bliss delicious, and her desires to be there increasingly ardent. I enjoyed the most endearing tokens of her maternal and spiritual love. Her end was peace. While we kneeled in devotion, she bade us a most affectionate adieu, and her triumphant spirit entered into the joy of her Lord."

Deprived of the watchful care of this pious parent, and more exposed to company, Mr. H.'s religious impressions appear to have declined. He praises God, however, that he was preserved from gross immorality. At the age of nineteen he left his father's house, which was rendered less happy and peaceful by a new relation, and resided with a relative of his mother's; and two years after he entered upon the matrimonial life with a Miss Halliwell, an amiable young person, but destitute of the "one thing needful." It pleased God, however, soon to bring her to the knowledge of the truth, by a sermon of the late Mr. Crosley of Bradford, on Matt. vi. 19, 20.

About this time, Mr. Hartley went to hear the late Mr. Dan Taylor, an Arminian Baptist, and a sermon of his on Joshua xxiv. 15. roused him from his Laodicean state, and filled him with the deepest concern in relation to his salvation. The law of God now reached his heart and conscience. He saw and felt his depravity and guilt, and wondered, he says, the earth did not open and swallow him up, as it did Korah and his company. "Convictions of sin, reformation, hope, relapses, remorse, renewed resolution, prevailing temptation, sense of inability, gloomy despair," of all these in succession he was the subject, and that in a high degree. Alleine's "Alarm" was the book of his choice. He read and wept till nature seemed to be dissolved.

By these powerful exercises, the Spirit was preparing him to be the instructor and comforter of others in a similar situation. Mr. H. obtained peace of mind under the same ministry that excited his alarm. He soon after was united with the society of Mr. Taylor, having become, he says, "a violent Arminian," though unbaptized. He heartily and zealously endeavoured to promote the cause which he had espoused, in every way in his power. This, however, was not

of long duration. In the course of his habitual reading of the Bible, he met with a variety of passages which he conceived did not agree with his favourite system. These passages he frankly mentioned, from time to time, to Mr. Taylor and his friends, who endeavoured to remove the impression which they had produced on his mind. "But (says he) the more I thought on their arguments, the more I was dissatisfied with them. Yet the preachers I was accustomed to hear, had uniformly represented the particular doctrines of grace as inconceivably horrid and dangerous, and I had conceived a great aversion to them."

Mr. Hartley prosecuted his inquiries after truth on this subject with "trembling caution." He was told he was "taking the readiest way he could to his ruin;" but he felt no fear of *ruin* in endeavouring to understand what God had revealed. At length, *sovereign grace*, unaided by the co-working of man, free in its gift, invariably efficacious in its operation, and not changeable in its object, became a doctrine of his firm belief.

After this, Mr. H. attended the ministry of Mr. (afterwards Dr.) Fawcett, then at Wainsgate, by whom being at length baptized,* he became a member of the church. "My union (he remarks) with that well-instructed and well-disciplined church, was to me peculiarly edifying." In this connection, Mr. H. was highly respected. He was put forward in every office he was capable of filling; his gifts for public prayer and conversation were almost in constant exercise, and not a little did he labour for the edification of the younger members of the church. He was emphatically the minister's right-hand man, willing and ready to every good work.

Mr. Fawcett at length told him he thought he had gifts for the ministry, and advised him to compose short discourses, and to prepare to speak before his brethren. To this, after much inward conflict, he consented, and was approved. Three invitations from destitute churches were sent him, to come to them as a probationer. By the advice of his pastor and friends, he accepted that from Halifax, and in August 1771, he entered on his stated labour at that place, having been an occasional preacher about two years. It pleased the Great Head of the church, however, to appoint a large portion of that tribulation through which his people must enter the kingdom, to this good man. Affliction was almost his constant companion. In his family, and in the different churches with which he laboured, (for he had several removals, occasioned by unhappy circumstances,) this de-

* The means of bringing him to espouse scriptural views of baptism, were rather extraordinary. An intimate friend of his, like himself a Pædobaptist, proposed to discuss the subject. "Do you take the Baptist side of the question, (said his friend,) and I will take the Pædobaptist." "No, (replied Mr. H.) I will change sides with you." This was not agreed to, and Mr. H. undertook to defend what he thought indefensible. In the course of the debate, Mr. H. found that he could urge a variety of plain scriptures from Christ and the apostles, while his friend had recourse to mere supposition, and unsatisfactory inferences from the abrogated ordinances of the Old Testament. Thus unintentionally Mr. H. adduced those truths which left conviction on his own mind; for "After this debate, (he says,) I was impressed with an abiding conviction of the inconclusiveness of all the arguments I had ever met with in favour of infant sprinkling."

vout and faithful minister was seldom free from harassing and painful trials. In the December following the commencement of his labours at Halifax he lost his pious partner, after a severe and tedious illness. His only support during this period, was the support which his dying companion enjoyed from her Lord and master.

In August 1772, Mr. Hartley was ordained. Mr. Crabtree proposed the questions; Mr. Oulton offered the ordination prayer; Mr. Fawcett delivered the charge; and Mr. Hartley of Haworth preached to the people. "I hope (says he) the Lord was with us of a truth." He now applied himself to diligent study, and obtained some knowledge of the original languages of the scriptures; "but the work of the ministry (he adds) was my meat and drink. I generally entered the pulpit with fear and trembling, but freedom and liberty commonly succeeded. I enjoyed much communion with the Sacred Three both in private and public; and as God often crowns the labours of young ministers with singular success, so this was my happiness in an eminent degree."

After a proper period, Mr. H. thought proper to change again his situation in life; but so deeply did some of his members interfere, as to the object of his choice, that before he married, he deemed it necessary to resign his pastoral charge. This interference, especially when the person he chose was an approved member of the church, was culpable in the highest degree. They who approved of Mr. H.'s conduct, proposed to build a new chapel, and raise a new interest. One of his friends offered "the ground, wood, and stone," for the erection; but this Mr. H. judiciously declined. He relinquished his labours at Halifax in August 1776, and married in October following.

During the period of his being at liberty, Mr. H. received twelve invitations from new or destitute churches. He preached in various places, but accepted of no invitation for settlement till the closing part of 1779, when he removed to Bingley, in the same county, where he was near his endeared friend, Mr. Hartley of Haworth; whose paternal counsel he enjoyed but a few months, his venerable friend then removing to his reward. Messrs. Crabtree and Fawcett assisted in the new settlement. Mr. H. entered on his labours with zeal; he carried the gospel to twelve other places within reach from Bingley; and though he complains of it as a barren country, yet he writes, "The Lord made it to bring forth some fruit. He gave me from time to time a few precious souls for my hire, and seals of my ministry. These were a great comfort to me in my discouragements. On a Lord's day evening, after having preached at Bingley, and a lecture in the country, I have experienced, in returning, such happiness in meditation on the gospel as I cannot express."

War, the scourge of nations and empires, had so affected the manufacturing district in which Mr. Hartley resided, that his people were unable to afford him their usual assistance. This, attended with church troubles that need not be described, determined our friend to seek another field of labour. In compliance with an invitation, he went to supply the church at Tuthill stairs, Newcastle upon Tyne, in

the close of 1790, having been about eleven years at Bingley. He paid two visits to Newcastle, and supplied several months with general acceptance; but having received a call from his old friends to return to the church at Halifax, before any settlement had taken place at Newcastle, he returned accordingly in 1791.

Halifax enjoyed his renewed labours for above three years, during which period he was blessed with very encouraging success; but worldly circumstances would not allow of his longer continuance there. To detail his feelings which thus compelled him to remove from one field to another, would excite the sympathy of every Christian reader. His increasing family, and the narrow circumstances of his people, who were still affectionately united to him, made their parting an object both of necessity and sorrow. His feelings, and those of the people, would not allow him to attempt a farewell sermon.

He removed to Lockwood in September 1795, having received a call from the church there. Here he became acquainted with the late excellent B. Ingham, Esq. who became an affectionate and faithful friend to Mr. Hartley during his life, and as a proof of his regard, left Mr. H. an annuity of £20 for life. Never, perhaps, was an act of kindness better bestowed. It would be well if Christians, possessing the treasures of this world, would more attentively consider the comfort of those messengers of God, through whom they enjoy the treasures of the world to come. "At Lockwood (Mr. H. observes) the Lord succeeded my labours. Many sinners were turned to the Lord. We had additions to our community every ordinance, or nearly so, for several years." His continuance there was about ten years, the latter part of which, by a change of times similar to that described in relation to Bingley, was rendered much less happy.

The church at Newcastle having again become destitute, and retaining a high regard for Mr. H. presented him with a call. He went thither, but without his family, in November 1805, and continued a year and nine months. His reception was most affectionate, and his labours useful. Here he was invited to settle; but one man, capable of little in a church but of rendering a minister unhappy, found out that Mr. H. did not preach the gospel, or in other words, preached it *to sinners*. A few others, made dissatisfied by this man, were not cordially affected toward Mr. H.'s settlement,* and he quitted Newcastle in August, 1806, his health not a little affected by the miserable accommodation of his lodgings, and painful exercises of mind.

The late Rev. C. Whitfield of Hamsterley resolved, in concurrence with his friends, on detaining Mr. Hartley to labour in the county of Durham. He preached in various places, and at length at the interesting and pleasant town of Stockton on Tees. The two or three friends of the same persuasion at Stockton were of opinion, that if Mr. H. were to labour statedly among them, the gospel being much needed, a congregation might be

* In the settlement of Mr. H.'s successor at Newcastle, in the year following, the whole of this party were cut off from the church, since which, the cause has been attended with considerable prosperity.

collected, and a church formed. This was approved at Hamsterley. Mr. H. commenced his stated labours at Stockton in the beginning of 1809. A freehold house was purchased, the under part of it fitted up as a chapel, and the upper part as a dwelling for the minister. The Christian public received Mr. H.'s application for assistance towards the expense, cheerfully, and soon the whole debt was discharged. The church at Stockton was formed in July 1809, and Mr. H. was affectionately dismissed from Lockwood, and became their pastor.

In this situation he continued thirteen years, a faithful preacher of Christ, a lover of the souls of men, and anxiously desirous of the happiness of all with whom he had any concern. Here his declining years were crowned with a larger portion of peace than his forty preceding years, and here he finished his life and labours, enjoying the love of his Saviour, mingled with the sincerest affection of all his Christian friends. In January last, eight months to the same day and hour before Mr. H.'s death, it pleased God to remove his wife, prepared by grace for a better world. The sacred communion which this aged couple enjoyed in divine things, sweetened the bitter cup of bodily affliction, under which both of them had long laboured. "Our communion (said he) with our new covenant God and each other, was to us highly interesting. Our midnight conferences on death and heaven were often most seasonably edifying. Christ our Mediator, Shepherd, and Living Way to heaven, was sensibly precious to our souls; and our anticipations of final rest in the kingdom of our gracious God and Father, were cordials to our fainting minds. At seasons we rejoiced in the lively hope of a fulness of joy together in that happy world. These recollections are inexpressibly dear to my heart, and render her memory precious indeed. The privation of her company frequently occasions sighs, but I feel joy in the near prospect of meeting her again. O for an increasing faith in unseen things!"

This was the last passage he wrote in the account he has left of himself. He often indulged himself in the last year of his life, in writing short hymns, and single verses of poetry, chiefly suggested to him during the hours of night, when his bodily complaint prevented sleep, and which are generally expressive of the devout aspirations of his soul. Had not this Memoir already exceeded the usual limits, the reader would be pleased with large citations. The following is a specimen.

O may my soul with ardour rise
To the celestial paradise;
Where Christ and saints and angels dwell,
Far from the realms of sin and hell!

Then shall I leave this world of woe,
Where floods of Marah's waters flow;
And reach the land of sacred bliss,
Where Jesus Christ my Saviour is.

Lord, I am coming unto thee,
Upon a high tempestuous sea:
My little barge is greatly tost;
Let it not founder, or be lost.

There shall my eyes review thy ways,
From hell's dark gates to endless days;
And see the guidance of thine eyes,
With joy and love and sweet surprise.

In May last Mr. H. requested the opinion of the writer of this Memoir, and of others whom he consulted, on the resignation of his office, weighed down as he was with asthmatic and other complaints. To that measure he was advised: and it soon after

took place. From this period to the day of his death he rapidly declined; but as the outward man grew weaker, the inward man grew stronger day by day. The last exertion of his strength was in administering the ordinance of baptism, in which he was assisted in the water by one of the brethren, a few weeks before he died. We come now to the closing scene.

On Sunday, September 1, he expressed a wish to be left alone, that he might uninterruptedly indulge in some soul-supporting meditations. On the Monday he wandered in his conversation, asked for his wife, and being told she was no more, he asked, if she died happy? and added, "Ah, I have lost a praying friend!" On the Tuesday, while taking some refreshment, he repeatedly asked a blessing, forgetting that he had done so. His medical attendant having examined his pulse, he inquired "How is it, Doctor?" "Very feeble," was the answer. Anxious for the moment of his happy release, he added, "Do you think my dissolution is at hand?"

On Wednesday the 4th, he awoke early from a little broken repose, in apparent agony of mind, and said to his daughter, who had faithfully attended him through all the period of his declining life, "Oh, my dear, you do not know how greatly I have been tempted! the tempter is very strong. But (resuming his Christian courage, he added) I must not yield. I must wear the helmet, and wield the sword: I must conquer. Take courage, my soul; hold out faith and patience a little longer." When lifted up in the former part of this day that his bed might be adjusted, he said to his attendants, "Make haste, for the time is short." Learning from his doctor that his pulse was worse, "Very good news," he replied; "Pray, pray;" and so saying he began himself to pray and praise with great fervour; in which exercise he continued through most of the day. In the evening, losing recollection, he requested "the table to be brought, cloth laid, candles and wine set, that he might commemorate the dying of the Lord Jesus." In death, as in life, he possessed a divine relish for that holy ordinance. But a few hours and he was to drink the wine new in his Father's kingdom. Some friends calling to see him this evening, who had ministered to his comfort, he earnestly thanked them for their kindness, and hoped they would be rewarded in a better world. To one highly respected friend to whom Mr. H. had been long accustomed to pay a weekly visit, he said with great feeling, "I will welcome you when you arrive."

On the following morning, Thursday, the 5th of September, having received a little negus, he said, "Now no more; I am going to my eternal home." To his daughter he finally said, "Tell your brother W. I die happy." "My dear, all is well;" and so saying, presently fell asleep, while his happy, happy spirit escaped to the regions of eternal day. His remains were interred on the Tuesday following, in the family vault at Norton, attended by two of his sons and most of his members and hearers, lamenting the loss of their father, their pastor, and friend.

Mr. Hartley had a large family, but the greater number of his children have preceded him to the grave. They have been the

children of many prayers. He was in the habit of daily retiring into the chapel, and like pious Job, (chap i. 5.) offering the sacrifice of humble prayer for each of his children separately. Great are the obligations of being blest with such a father.

Ministers who pass through the world with less trial and affliction than the subject of this Memoir, may learn from his case, to whom they are to attribute their superior comforts. A more holy man than our deceased friend is probably not to be found on earth. He "walked with God" as Enoch of old, and his life was emphatically in heaven, for the happiness of which he was habitually prepared. He observed, when walking with the writer, several years ago, "If it were the will of my master, I am ready and willing this moment to depart. Earth has no allurements for me." O for such a life, and such a death! May they be realized in every Christian reader.

R. P.

Newcastle upon Tyne,
Sept. 30, 1822.

DECEMBER.

How often have we at this season observed the sun rising majestically, his beams bursting forth with a resplendency that seemed to bid defiance to the approach of gloom:—but ere he has arrived at the meridian; clouds have gathered thick around; they have drawn an impenetrable veil across his brightness; and have emitted their contents with relentless fury on our heads!—A few months since, and how large a portion of his cheering influence did we receive!—Now he just glides along the horizon, casts on us a few watery rays, and withdraws in haste as if the visit was unintended.—Nature is divested of her summer's garb: the verdure which clothed the trees and underwood now lies in ruins at our feet, whilst the chilling blast admonishes us to prepare for the inclemencies of winter.

These sudden changes in the *natural* world resemble (though perhaps but faintly) those changes and disappointments of which we are all, more or less, the subjects during our journey through life.—In youth, when health sits blooming on our cheeks, and every object we behold appears teeming with an inexhaustible source of real pleasure, how often are we deceived; how often have we cause to blush at our unreasonable credulity!—In more advanced age, how often do the objects of our fondest solicitude elude our grasp, and even decoy us beyond the boundaries of prudence in attempting their attainment!—At length, wearied and dissatisfied with the pursuit, we feel convinced they were but mere bubbles,—unsubstantial, imaginary joys,—which, like a vapour, appear for a little time, and then vanish away!—It is no uncommon thing to hear persons moralize on the rapidity of time, the uncertainty of life, and the dissatisfying nature of all earthly acquirements, without once evincing by their conduct that such remarks flow from a heart impressed with a conviction of their importance: and, indeed, we are obliged to witness these same persons (of whom we should hope better things) spending their time in a manner, which neither affords gratification to their own minds, nor is productive of any

good to their fellow-creatures. Such conduct is highly reprehensible—it is sinful.

The present year is drawing swiftly to a close. A few more days, and it will have given up its account respecting each of us at the throne of God. In anticipating a *New Year*, we too frequently forget many important truths, which the close of the *old one* tends to inculcate.

To the sincere disciple of Jesus Christ, every passing event, either of providence or grace, should convey instruction.—Is he young? The closing year should teach him to be more active in the service of his Lord and Master, and to devote the flower of his days to him.—Is he at the meridian of life? It should teach him to perform the duties which devolve on him as husband, parent, or friend, with unremitting assiduity, remembering, that however tender the ties may be which bind us to those we love, death will soon, very soon, dissolve them all.—Is he descending into the vale of life? and do grey hairs adorn his temples? He should rejoice that his warfare is almost ended; and although he may experience many troubles, yet that a few more rising and setting suns will land him safe in the regions of eternal peace.—Is he in prosperous circumstances? Let him use the good things of this world as not abusing them, and let his heart overflow with gratitude to the Giver, whose steward he is.—Is he cast down with a sense of sin? The blood of Jesus Christ cleanseth from ALL sin.—Is he poor or afflicted? The grace of Jesus Christ is sufficient to support him; the consolations of his love shall more than counterbalance his pains and anxieties; though the seasons change, he changeth not; though years decline, and waste like the moth, he is ever the same, "His faithfulness shall never fail," "he will never leave or forsake those who trust in him."

But there are many, very many, to whom none of the above remarks will apply. They are ignorant of God; their hearts are estranged from him by wicked works; they desire none of his ways. Months and years pass unnoticed by them, without exciting either concern or alarm for the welfare of their immortal souls. How awful is their situation! Perhaps they may not live to commence another year! How dreadful beyond imagination will be their state should they die in their sins!—Let me entreat such, if they value their own souls, and desire to be happy in the next—the eternal world to which we are all hastening, to apply immediately to Jesus Christ for salvation. Suffer not another week, another day, to pass, without making this application. Accept his benignant invitations. For your encouragement he has promised, that "him that cometh unto him he will not cast out." He is able to renew your hearts by his grace, and to sanctify you by his Spirit. He will preserve you through life; and, when death shall summon you to depart hence, he will take you to himself to dwell with him in that kingdom which was prepared before the foundation of the world for those who love him.

Lymington. J. ** R.

FACTS, *connected with certain* STATEMENTS *published in the Life of the Rev. T. Scott.*

MR. EDITOR,

AFTER a careful perusal of so instructive and interesting a vo-

lume as the Life of the Rev. T. Scott, with the Remarks of Dr. N. and your faithful Reviewer, in the Magazine for October, I have been forcibly struck with the following observations in Mr. Scott's Commentary on Prov. xxv. 1. "We ought carefully to collect, and readily to communicate, the instructive lessons which wise and good men have left behind them: but selection is in this case of vast importance. The whole of what even Solomon wrote was not thought proper to be published. And to communicate to the public indiscriminately, all that eminent men have left in manuscript, is not only an injustice to their character, but a detriment to mankind; by these means, the effusions of an unguarded hour are sent forth into the world under the sanction of a great name; and alas! men's follies and mistakes are more likely to meet a favourable reception, than the result of their sober judgment and mature deliberation."

It will be allowed by most, that Mr. Scott was a *great and good man*, but shall we from this conclude that his views were in no points erroneous—his failings never discoverable — or his apprehensions respecting other denominations groundless? No! the venerable man himself would have shrunk from such a conclusion. A passage occurs in the work referred to, p. 338, which is certainly very objectionable. The biographer asserts, that, "on various accounts, Mr. Scott's congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him." This passage, far from covering, has needlessly exposed a failing which is too common in good men. Mr. S. did feel, and feel very keenly, to see some of his congregation leave his ministry. The Baptist meeting was well attended, and prayer-meetings were established, to which serious enquirers were of course kindly invited and cordially welcomed. These were the *pains* taken by us to attract the attention of persons who manifested any religious seriousness: if any thing more than this be implied in the above sentence, we, as a *society*, are prepared flatly to deny it.

But let us hear Mr. S. speak his own sentiments in p. 445, second edition, "All my experience, and observation, and study, wholly fail to teach me how to keep together a congregation, which is prejudiced against some part of that instruction which faithfulness renders it my duty to inculcate. It seems to me as hopeless, as to give the farmer counsel how he may use his fan, and yet not lessen the heap of corn and chaff on his barn-floor. Even in respect of opinions about adult baptism introduced lately in my little congregation, all the plans which I have devised seem wholly to fail, in respect of keeping together even those who received their first religious impressions under my ministry. I have prayed much respecting it, and varied my plans: but yet my people continue to leave me; especially the newly awakened, who, I fear, go to be lulled asleep again by immersion, and joining a Baptist congregation in the next village."

This passage strikingly sets before us the *power of truth*; for in spite of all *Mr. Scott's* experience, plans, and prayers, some

did believe and were baptized. That any of these should be lulled asleep by a public avowal of their faith in Jesus Christ in the face of much opposition, is on any ground improbable; that this should be the consequence of their uniting with a Christian society whose doctrinal sentiments Mr. Scott manifestly approved, is an inference to which that good man had no right, and in the making of which he has evidently departed from his accustomed candour. It may be farther observed, that some expressions in the passage just referred to, more than intimate, that the neighbouring Baptist church was in a considerable degree made up of the converts or communicants of the late Mr. S.: this intimation is however greatly remote from the truth. The facts are these. Of *one hundred and seventeen* persons who were baptized during the last ten years of Mr. Scott's residence at Aston, only ONE ever acknowledged Mr. S. as the instrument of his conversion; nor could this person determine, whether the labours of the Baptist minister had not been equally useful in producing this change: he first joined in fellowship at Aston church, and then spent his last three years in communion with the Baptists. Besides this individual, only *seven* or *eight* communicants from Aston ever united themselves with their Baptist brethren. Of these, *four* were Dissenters in principle, and two had joined another congregation in the neighbourhood before they came to us. These facts will be sufficient to prove, that Mr. Scott's views were sometimes erroneous, and his fears groundless.

We shall notice only one more passage, on which a few remarks are necessary to place it in a proper light. "What will take place (says Mr. S.) at our little village when I am removed or laid aside I cannot say. Many will, I fear, turn Dissenters; and our Dissenters are not of the best sort." p. 477. What sort of Dissenters then can those be of whom Mr. S. here speaks? They are of *that sort* of whom he elsewhere says, "he is not *extremely* unwilling that some of his brethren should be"—Baptists! Mr. Scott's whole conduct towards the congregation in question affords the fullest proof that he could not mean the smallest imputation on their moral character, or doctrinal sentiments. Their minister has never hesitated to avow, that the ministry of Mr. S. whom he heard nearly a thousand times, met with his warmest approbation, and afforded him much advantage in the formation of his public character. Why then should Mr. S. say,* "OUR *Dissenters are not of the best sort?*" From the date of the letter written to his son Benjamin at Birmingham, and some other circumstances known only to a few, the difficulty is easily solved. He doubtless refers to a difference of views which existed between him and ourselves on some political subjects. We are not aware, however, that this difference extended to any question which can properly be called constitutional, but merely to some extraordinary measures which have been resorted to during the last few years, respecting which many members of the Established

* Since the writing of these facts I have learned that the late Mr. Scott's family directed that the whole of this passage should be expunged; but that direction having arrived too late, it will be found unaltered in the third edition. This circumstance renders it necessary that the above remarks should also be printed.

Church have differed from Mr. S. in a far greater degree than ourselves.

The object of these remarks has been, not to expose the imperfections of one whose memory we revere, but to set before the public in a just view, the principles and conduct of a neighbouring congregation, by removing imputations which, if the late Mr. S. had selected his own papers, they are well convinced would never have been published.

Haddenham, P. T.
Nov. 5, 1822.

To the Editor of the Baptist Magazine.

20, *Harpur-street, Oct. 7,* 1822.

SIR,

In the number of the "Eclectic Review," for August, p. 123, there is an expression in relation to the Baptists, which is unkind and illiberal. I will quote the passage of which I complain. "It is not a little remarkable that the first demonstration of an awakened zeal should have been made by that which has been esteemed, and not without reason, the most sectarian of sects, the most intrenched, and fortified in the narrow circle of its communion—the Baptists. To them, next to the Moravians, is due the merit of having, as a body, broken new ground, and set the example to the Christian world of invading the inmost territories of the prince of darkness."

When the Reviewer states his opinion, that we have been "*esteemed the most sectarian of sects, &c. &c.*" I suppose he is tolerably correct: it has fallen to the lot of the Baptists to be resembled to the primitive Christians as "a sect every where spoken against." But, when he says, "*and not without reason,*" he should have hesitated in making such an assertion, unless he had been prepared with the evidence of facts, of which I do not hesitate to affirm, he is entirely destitute.

The Reviewer might have known, that so early as the year 1615, a congregation of Baptists in London published a small treatise entitled, "Persecution judged and condemned, &c." In 1620, this was reprinted; and prefixed to it is "their humble Supplication," which had been presented to James I. when the parliament was sitting. In this they show, by abundant evidence, that "persecution for the sake of conscience is against the doctrine of Jesus Christ, King of kings," &c.* The Reviewer need not be informed, that at this period no other sect existed which either had, or would have pleaded for unrestricted *liberty* of conscience; nor even for unlimited *toleration.*

The Reviewer might have known also, that Mr. Roger Williams, a Baptist, founded the colony of Rhode Island, in New England, about 1640, upon *the principle of unrestricted liberty of conscience;* and that the history of that colony exhibits the Baptists in possession of magisterial authority, and as having used their power for one hundred and eighty years, to protect all persons in the exercise of their religious principles, without an instance of persecution for conscience sake having taken place.

It is a little singular that the justice which has been withheld from the Baptists by Protestant Dissenters, should have been awarded them by a Roman Catholic. Mr. Charles Butler, in

* See History of English Baptists, Vol i. p. 124—130. Ibid, 217.

his "Memoirs of the English Catholics," says, speaking of *the Baptists*, "It is observable that this denomination of Christians, now truly respectable, but in their origin as little intellectual as any,—*first propagated the principles of religious liberty*." Vol. i. p. 325.

When the Reviewer charges the Baptists with being "*the most intrenched and fortified in the narrow circle of its communion*;" I suppose he refers to those of their churches who practise *strict* communion: though, by the way, one of the founders of the Baptist Missionary Society, it is well known, differed from Messrs. Sutcliff and Fuller upon that subject.

That the Baptist churches in general have restricted membership at the Lord's table to those who have been immersed on a personal profession of faith, is undoubtedly true; and if they have acted thus without reasons drawn from the sole authority of Christ in his church, they cannot be shielded from the charge of sectarianism; but even in this, the most obnoxious of their principles, wherein do they differ from the conduct of all Established churches, or from the principles on which all the Dissenting, Presbyterian, and Congregational churches are founded: viz. *that Baptism is an indispensable pre-requisite to communion at the Lord's table.* If this then be sectarian, they are not *more* sectarian than other sects, though they have probably acted more consistently with their avowed opinions. Let the Baptists be tried upon this charge without prejudice being retained against them; let truth and candour be heard on their side, and impartiality pronounce the verdict. When did they object to unite with other Christians in any plan of humanity or benevolence; whether for the education of the poor, or the circulation of the scriptures? or any thing in religion which did not exact from them the sacrifice of principle, conscientiously held, and, as they think, scripturally proved? Had the Reviewer considered this, all his surprise at their "awakened zeal" would have been prevented, nor would his "hard speeches" have been ever uttered.

If proof be demanded for these assertions, the querist is requested to notice the *names* of the first and most active promoters of the following institutions;—The "Sunday School Society;"—the "Religious Tract Society;"—the "British and Foreign Bible Society;"—the "British and Foreign School Society;"—and the Societies for the Conversion of Sailors. He will find that the Baptists have not been "a whit behind the chief" of those who have set the fairest examples of enlightened zeal, Christian candour, and philanthropic benevolence. If then an appeal to incontrovertible *facts* be final, I am of opinion that the decision on this question may be considered as for ever settled.

I am, Sir,
Your obedient servant,
JOSEPH IVIMEY.

P. S. Since the above letter was written, a Reviewer in the same work, in an elaborate article upon "Quaker Orthodoxy," has designated the denomination of Friends "the most sectarian of sects." We may probably consider, therefore, that the Baptists have lost that distinction; as those who are "most sectarian" in *November*, must be *more* sectarian than those who were so

in *August*. Whether the Reviewer will find any *other* sect "the most sectarian" cannot yet be ascertained, as every thing in this case must depend upon his *last words** on the subject of sectarianism!

Nov. 8, 1822.

QUERIES RESPECTING BAPTISM.

I. If Infant Baptism be not derived from the apostolic age, when, and by whom was it first brought in?

Ans. If, by the "apostolic age," be meant the whole period to which the life of any one of the apostles was extended, no Baptist will contend that infant baptism might not have been practised, even during that period. It is enough for their purpose to prove, that there is no evidence of its having been instituted by the Lord Jesus, or practised by the apostles, or by others under their authority. Who was the first propagator of infant baptism does not appear, TERTULLIAN, an African Bishop, in the third century, is the first writer who mentions it, and he expresses his disapprobation of the practice.—It may be added, that the same question may be put concerning infant communion. It may be said, If infant communion, which, as appears from many passages in Photius, Augustine, and Cyprian, was the usage of the ancient Christians, and which was practised in the Bohemian churches till near the time of the Reformation, and is to this day practised in all the Greek churches, and throughout the Russian empire, be not derived from the apostolic age, when, and by whom, was it first brought in? The true answer seems to be, that infant communion, and infant baptism, were brought in together, being probably founded upon a mistaken apprehension of the absolute necessity of these ordinances in order to salvation. And it is worthy of observation, that an argument used by the advocates of the one, is used also by the advocates of the other, namely, that Christians succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable.

II. If Adult Baptism exclusively was the practice of the apostles, and their immediate successors, and Infant Baptism a papal invention, when, and by whom was the primitive custom restored? For my own part I cannot find that Claudius of Turin, Wickliffe, Huss, Jerome of Prague, Luther, Melancthon, Calvin, or any of our own reformers, who laid down their lives for the truth, ever had any scruples as to the validity of their own baptism.

Ans. That the baptism of *believers*, (for it is not necessary that candidates should be *adults*) was exclusively the practice of the apostles and their immediate successors, is certainly the opinion of Baptists; nor can it be proved that ever this practice was discontinued in the church of Christ. That it existed among the British churches until the coming of Austin to England, there is good evidence, and it is probable, among other communities of Christians in other parts of the world, while Antichrist was not yet seen sitting in the temple

* When the famous Richard Baxter died, a bookseller published "The last words of Richard Baxter." The pamphlet sold so well, and was so highly approved, that there soon appeared "*More* last words of Richard Baxter."

of God. That the ancient custom of baptizing believers by immersion, was, in a considerable degree, lost during the dark ages, must be admitted; but even from the eighth to the sixteenth century, there is proof of its continuance among the Waldensian churches. At the reformation from Popery it was *revived*, and became more publicly known, and more extensively practised. There would be no propriety, however, in speaking of the practice as having been, even then, "restored." That the celebrated reformers mentioned, had any scruples respecting the validity of their own baptism, could not perhaps be proved; though it is certain, that WICKLIFFE taught principles, which, if they were followed out in his practice, must have led him to disuse infant baptism, and practise that of believers. That some of his disciples, the Lollards, before the Reformation in England, were charged with neglecting infant baptism, were known by the name of Anabaptists, and were reproached for re-baptizing, are facts satisfactorily supported by historical evidence.

Queries relating to the ministerial Office.

I. Can a private Christian with the consent of the church,—a deacon by virtue of his office,—or a minister during his probation, not having the *express* sanction of the church as a minister,—*baptize?* and if not, will the administration of the ordinance of baptism by any of them be invalid?

Ans. The right to baptize, and consequently, the validity of the ordinance, depends upon a strict adherence to the commission of the Lord Jesus, as the only head of the church. As that commission is given to ministers, and to them alone, and baptism is to be administered by them, to persons who have been previously taught, and who have given satisfactory proof that their profession of faith is credible, a minister, whether on probation with a church or not, requires no sanction from any body of Christians, to perform a rite which by his office he is qualified to administer. It follows, that "a private christian" cannot administer baptism, even though the church of which he is a member, "consents," because, the church having no authority in the case, cannot delegate any. To suppose that a "deacon" has a right to baptize "by virtue of his office," is entirely without sanction from the scriptures: the deacon's office relates solely to the secular concerns of the church, and gives no right to conduct any services of a spiritual kind. If it be objected that Stephen baptized, the answer is, that he was a *minister*, as well as a *deacon*, and administered baptism in connection with his ministerial office, and not with his office as a deacon.

II. Upon what authority is a minister, who preaches the word, and baptizes with the approbation of the church, debarred from administering the Lord's Supper, until he takes a pastoral charge?

Ans. The right which a minister has to preach to *a particular church*, arises from their having called him to that station among them. And while in connection as a minister with a church, it is expedient that he should baptize persons belonging to that congregation "with their approbation," though their authority is not requisite. It by no means follows, however, that he has

any right to administer the Lord's Supper to that church, thus assisted by him as a minister, because their calling him to perform that ministerial act, is essentially necessary to his having authority to perform it. That he be not requested to do this by a church, until he takes the "pastoral charge," and his ordination to that office has been publicly recognized, is a *matter of prudence;* as it seems highly proper, that a public teacher of religion should be publicly recognized as such, by those whose approbation of his sentiments and character, will afford a pledge to the neighbourhood in which he resides, that they consider him competent to fill the office with which he is thus invested.

III. The querist standing connected with a small church, without a pastor, and without sufficient means to support one, wishes to know wherein it would be scripturally improper for the pastor of a neighbouring church to administer the Lord's Supper to the church with which the querist stands connected?

Ans. There can be no impropriety, either scriptural or otherwise, in the case supposed, for the pastor of a neighbouring church, to be called to administer the Lord's Supper to a church thus circumstanced. Great care should, however, be taken by those who compose the church, lest such friendly help from other pastors, should lead the congregation to neglect the proper means for obtaining and supporting a pastor.

IV. It being the general practice of congregational churches to admit to occasional communion with them, at the Lord's Supper, members of other churches, and thereby a minister administers the Supper to persons not under his pastoral care;—the querist desires to be informed, if such a practice be right, how it can be wrong for the pastor of a particular church to administer the same ordinance to persons not under his pastoral care, belonging to another church, in *another place?*

Ans. Members of other churches who apply for occasional communion with a church, put themselves for the time, under the pastoral care of the minister who administers the Lord's Supper to them; and the constitution of the church which admits the occasional communion of members of other churches gives the pastor that right. It does not, however, follow, that it would be right for him to administer the Lord's Supper to the same persons in "another place," where he has no pastoral authority. Such a practice is wholly unauthorized by the constitution of congregational churches, and would tend to promote separations and divisions, and not concord and communion among the churches of Christ.

*** The difficulty proposed for solution by a "Doubtful Deacon," may perhaps be solved by an attention to the above remarks. There may be very good reasons why a minister, who is supplying a church, even though he may have been "for some years the pastor of another church," and though the church may be "looking forward to him to fill that character among them," should not be considered so suitable, all things considered, as a neighbouring pastor, to administer the Lord's Supper among them. The whole matter is a question of expediency, and must be regulated by the decision of the church, i. e. of a majority of its members concerning it.

Obituary and Recent Deaths.

MRS. ANNA MARIA COXHEAD.

She was born December 29, 1781. It was her great privilege to belong to a family, a large proportion of whom have been distinguished by eminent personal religion. Her parents, Mr. John and Mrs. Sophia Colebrooke, were members of the church in Goodman's-fields, of which the Rev. Abraham Booth was then pastor, but she was deprived of them in very early life. This loss was, however, greatly repaired by the pious care of relatives, in whose house she received her education, and where she continued until about the age of twenty years. Of the instruction, example, and affection, with which she was blessed in that seminary, she, in her diary, expresses herself in terms of affection and gratitude.

In her fifteenth year, her early convictions were followed by genuine conversion. During a visit to Colchester that year, she was so unwell for some months, as to occasion in her mind a persuasion that she should not live to return to town. Under these circumstances, a lady put into her hand the Rev. John Newton's narrative of the experience and death of his niece, Eliza Cunningham. This was the blessed means of spiritual life to her soul. Being the same age, to a day, as was Miss Cunningham when she died, her mind became deeply impressed by this consideration, "Should *I* be taken away by death this night, this month, or this year, what a widely different account would be given of me!" "Now," she observes, "I was pricked to the heart, and my heinous and aggravated sins stared me in the face," &c.

Under the agonies of deep conviction, her relief and consolation were derived from the only true source,—the blessed Jesus. "His dear inviting voice in his word (says she) seemed now a melodious sound. Come unto me all ye that labour and are heavy laden, and I will give you rest. Him that cometh unto me, I will in no wise cast out. I love them that love me, and they that seek me early shall find me, &c. This charming verse,

> 'I can but perish if I go,
> I am resolv'd to try, &c.'

expressed my feelings at this blessed period. This, blessed be God, I found to be a successful resolve,—a resolve given me from above. I prostrated myself at the mercy-seat, and never, surely till then, did I pray in prayer. I found my Saviour more willing to impart his grace than I was, even then, to receive it. My soul was melted with a sense of redeeming love, &c. Then could I exclaim with sincerity, 'Whom have I in heaven but thee? and there is none on the earth I desire in comparison with thee.' I now began, through distinguishing grace, to 'choose the ways I once abhorred,' and to take real pleasure in them. The Lord now enabled me, in his strength, to determine to devote my youth, and the remainder of my life, to his glory."

She soon sought out, amongst the young ladies at school, those who were hopefully pious; and having experienced herself the benefit of separating from persons of a different description, for the purpose of seeking and enjoying God, she advised them likewise to retire for the same purpose. These young persons united with her in forming a little party, which met morning and evening to read the scriptures, to sing the praises of God, and to engage by turns in social prayer. By this practice, connected with the other appointed and honoured means of

spiritual benefit, was the work of grace promoted in her soul and in theirs.

After some time a merciful providence brought her under the ministry of the Rev. Dr. Rippon, which was eminently blessed to her soul By him she was baptized about twenty-two years ago, and she became a member of the church under his care. Here she was indulged with a large measure of spiritual enjoyment under her beloved pastor, and became remarkable for her affectionate devotedness to God.

From the period of her marriage, when her communion was removed to the church in Little Wild-street, of which her husband was pastor, Mrs. C. was uncommonly active in doing good in every way she could devise, as she afterwards was in the country, and was much esteemed in both those connections. Often, indeed, has her husband, in those places, been animated in his work, by witnessing her zealous, persevering, and self-denying exertions, and been gratified by the endeared affection expressed towards her, while, for many years, she was proceeding in her course of benevolence and usefulness. Nor was her labour of love in vain in the Lord. While some have attributed their conversion to God to her zealous and amiable instrumentality, many others have acknowledged the spiritual benefit they have received by her means.

It was with every appearance of a mind uncommonly happy, that she was seen engaging in the work of faith, and labour of love; for her countenance and manners were strikingly expressive of the sincerity, humility, meekness, benevolence, and sacred ardour of her delighted soul. She found great pleasure in communion with the saints, and was quite at home in their society. It was, therefore, a great gratification to her to invite, to entertain according to her ability, and assiduously to wait upon, the Lord's people, especially his ministers and his poor. Every case in which there seemed a possibility of being useful, excited the energies of her sympathetic heart. She eagerly availed herself of opportunities of relieving and comforting the distressed, of visiting the sick, of giving to the needy, of teaching grown persons to read, and of instructing the young. For this latter purpose, she instituted a Sabbath school, in which she employed every means in her power, for their benefit and salvation. She was a public blessing; and her steady and affectionate devotedness to the good of others was such, that she needed frequently to be urged to pay that regard, which was indispensably requisite, to her own convenience, comfort, and delicate health.

With a mind alive to the solemnity and importance of whatever relates to the soul and eternity, she was remarkably courageous when in circumstances of threatening bodily disorder, and was in general, both in sickness and health, raised far above the fear of death. She was so accustomed to exult in the contemplation of the resurrection, and the day of judgment, as to discover she felt ready to welcome that solemn period with extatic joy, even under the idea of its immediate commencement.

In this career of active benevolence and happy piety, she proceeded, with few interruptions, until she was overtaken and disabled by disease a little less than two years before her death. Under this dispensation of the holy and wise providence of God, she was a very great sufferer; especially in consequence of an excessive depression and disorder of spirits and mind, to which she was constitutionally liable, and which has repeatedly assailed and overpowered her when in ill health. But it is reflected on with gratitude, that of a little more than twenty years which she was spared after her settlement in life, nearly eighteen were spent in a happy freedom from this constitutional malady. Yet that such a holy, happy, useful, and beloved Christian should, in the prime of her days, and in the midst of her activity, be suddenly disabled and agonized, must be referred to those awful mysteries, which are to us inscrutable, but in which, undoubtedly, the Lord acts in a man-

ner worthy of his infinite righteousness, wisdom, and grace, though for an explanation we may be required to wait until we leave, far behind us, the clouds, the storms, and the darkness of the present world. As might be expected, the adversary of souls took occasion of her disordered state, to harass her mind with sore temptations. But the Lord enabled his dear tried child so to perceive the arts of the tempter, as greatly to defeat his designs, and to excite in her mind a vast abhorrence of him and his suggestions.

For nearly three months before her departure, there were alarming indications of contitutional debility, which were succeeded by a rapid decline. But under this quick progress of disease, her mind became much more placid and comfortable, and her dismissal from the body was attended with circumstances peculiarly merciful. She was confined to her chamber and bed less than two days, and manifested no fear of death, but rather an ardent desire of it: and the last struggle of nature continued, painfully, little more than half an hour, after which she became easy and calm, and was enabled by her last words to express a sense of the former preciousness of the Saviour to her soul, and her hope that he was precious to her still; after which, becoming insensible to all around, she breathed shorter and shorter, until, but little more than three hours from the commencement of the final conflict, in the most peaceful and gentle manner, she expired, June 18, 1822. The Rev. R. Davis performed the solemn service at her interment in Bunhill Fields, and afterwards preached her funeral sermon at Walworth, from Phil. i. 23. "Having a desire to depart, and to be with Christ, which is far better."

Mrs. C.'s most intimate Christian friends formed the highest estimate of her character. "I heartily agree with you, (says one of them,) as to the *eminence* of her piety, and I attribute her early translation to heaven, to her meetness for the inheritance of the saints in light." Another writes; "We all loved her; but was there one who knew her and did not love her? I knew not one—I cannot think there could be one." "That she was *deeply* pious, and truly devoted to her Saviour, (says a third,) all who knew her as I did, are fully convinced. I, who had many opportunities of witnessing her Christian graces, owe it to her memory to say, that she was an Israelite indeed, in whom there was no guile." Similar to this has been the unsolicited testimony of many endeared fellow-christians, and to their testimony her bereaved husband cannot forbear affectionately subjoining his entire conviction, that, to the honour of divine grace, she may most truly be described as a Christian of very superior excellence.

A few extracts from her diary will confirm the preceding account. "1818, January 18. I trust I had the Lord's sweet presence both before and after breakfast, in prayer and reading his holy word. Read Matt. xvi. O Lord, enable me to take up whatever cross thou art pleased to lay in my way.—19. Rose at five, endeavoured to give myself afresh and unreservedly to God, &c. A composed and merciful day throughout.—20. Tried to pray for the prosperity of my own soul and for the dear church of God. But Oh! my prayers are faint and few: let them be perfumed with the much incense of the Redeemer's merits.—21. I lament my great want of spirituality through the day.—22. Happy in morning prayer in the thought that there will be no sin in heaven, and animated by the humble hope, that the blessed Redeemer has a mansion preparing there for unworthy me. O to grace how great a debtor! Grant me more of thy sweet presence in private, social, and public prayer. O thou lovely Saviour, that every day I may have a taste of that fulness of joy which is only to be had in thy immediate presence above!—24. Rose at five, with a renewed anxiety that my time and talent may be employed for God. Endeavoured to bewail my sins, and supplicate fresh and continued application of the blood of Christ.—25. Desire to praise the Lord, that I am brought to see the

light of another Lord's-day. O that I may live to God while I live! Reign in my heart, thou lovely Prince, without a rival. Get to thyself this day a glorious name, (refering to the servant.) O that her soul may be precious in thy sight, blessed God! Thou knowest I have offered many a request for her; be pleased to give her a heart to pray. Had to engage in family prayer. O that ours may be a family to love and serve God.—30. Rose at five: gave myself to God. Make me wholly thine. O for nearness to thee and more devotedness of heart and life to thy service!—February 3. Rose at five, resolved, in divine strength, to think more to-day of my mercies and deserts, than of my difficulties.—12. (Speaking of a young person,) O that the few weeks she has been here, she may have witnessed something of the blessed reality of religion, that may attract her to the Saviour! We long for our example to draw reluctant hearts.—16. Felt it my duty to converse closely with M. about the state of her soul. Endeavoured to pray fervently that she might become a child of God. Read to her a striking account of a young person; gave her to read the preface to Janeway's Token, &c.—March 5. Weak and poorly all day. O Lord, fit me for my latter end.—Friday. Rose at five. Blessed be God, better in body, and cheerful in mind. O that renewed health and vigour may be employed increasingly to the divine glory!—12. Be pleased, gracious God, to fit me for my dying day, which must soon come, and may be much nearer than I am aware. Let the Saviour's charms, and the joys of heaven, attract my roving, treacherous heart.—Sabbath. Called on a young man in a consumption. Urged him to think about his soul, to pray, and to read the Bible. Took him a striking tract, &c. But, O Lord, all human effort is vain without thee. Called on S. (an afflicted person:) found her happy in God, &c.—Dec. 29, 1819. How shall I best improve the time that may yet remain of my short uncertain life? O my dearest Lord, "I need the influence of thy grace, to speed me in thy way, &c." I long to be active for God; to have much of the spirit of the meek and lowly Jesus; and, like him, to go about doing good. I want, every day, afresh to employ every faculty and talent increasingly in his service, and to his glory. My head, my heart, my hand, my tongue, here's joyful work for you. But how dreadfully short do I come! How does the holy law condemn my best performances! Blessed Jesus, were it not for that beautiful robe of righteousness which thou hast wrought, where should I hide my guilty head? But I will take shelter under thy dear cross. Plead the efficacy of that precious blood which cleanseth from all sin, and my triumph through eternal ages will be, that thou hast died, the just for the unjust, to bring sinners to God. To-day I visited a poor dear young woman in a consumption. How it affected me to see the poor thing, in a burning fever, shed so many tears, fearing she should never be a subject of grace! O bless my feeble endeavours to instruct and comfort her. We prayed together; but I could not talk to her, nor pray with her as I wished: but she seemed very thankful, and wished me to call again."

MARY GREEN.

She was the daughter of Mr. Christopher Green, and was born in 1801, at Raunds, Northamptonshire, in which place she spent the whole of her few years. From her childhood she was of a steady deportment, and her conduct in riper years was irreproachable. It pleased the Great Head of the church somewhat to impress her mind with eternal concerns in very early life; for in the summer of 1810, she went with her school-mistress to the Baptist meeting at Ringstead, when she heard a funeral sermon preached by Mr. Rootham of Willingham, from Psalm lxi. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.* Some im-

pression was made upon her mind under this discourse, but after a time it wore off, and for a few years was in a measure forgotten. About 1815, she began to attend upon the ministry of Mr. Rappitt at the Baptist meeting at Raunds. In March, 1820, she heard him preach from Matt. xxviii. 5, 6. "I went home, (she writes) with such a burden as I never had before. Such a burden I knew not how to bear: my friends beheld something different in my countenance, and (as I had previously been ill) they concluded that I was worse; but my burden they knew nothing of. Then did that text come afresh to my mind, from which Mr. Rootham preached ten years before, and O how did I long to be led to the rock Christ Jesus! Thus, until the 14th of May following, I was greatly distressed with the burden of sin. Mr. Rappitt then preached from Psalm xxxvi. 7. *How excellent is thy loving kindness, O God!* and while he was speaking, I felt my burden removed, just like poor Christian when he beheld the cross."

During the last twelve months, it pleased her Divine Father to bereave her of a brother, her mother, a sister, and her father; but under these severe trials, she was graciously supported with the consolations of the gospel. About a month before her departure, she was in great trouble, in the expectation of losing her father, from which distress she was instantly delivered by a recollection of those words, *The eternal God is thy refuge, and underneath are the everlasting arms.* August 19, her father died, and upon the following day she was confined to her bed. In the latter part of her illness she was delirious, but while she was able to give any account of the state of her mind, she was resigned to the will of her covenant God, and appeared to be supported in the prospect of death by the promises of the everlasting gospel. She lingered till September 4, 1822, when her immortal spirit took its flight into the presence of her heavenly Father.

Thus died our dear young friend, at the early age of twenty-one. A funeral sermon was preached Sept. 8, from the words that had been the support of her mind in her last trial, and in the prospect of her approaching dissolution, *The eternal God is thy refuge, and underneath are the everlasting arms.* Deut. xxxiii. 27.

Review.

A Concise View of the Doctrine of Scripture concerning the Ordinance of Baptism. By W. Urwick, Minister of the Gospel, Sligo. 18*mo.* 60 pp.

THE doctrine of Infant Baptism is so abhorrent from the plain statements of the scripture records concerning the administration of that rite, that it demands the utmost ingenuity of its supporters to make it appear at all accordant with the principles of the gospel of Christ. We earnestly wish, that instead of perplexing us with such various hypotheses, some Pædobaptist writer of learning and research would attempt an answer to a work published by the Rev. James Pierce of Exeter, to prove that Infant Communion ought to be revived by all who practise Infant Baptism.

As a proof of Mr. Urwick's incompetency to write against the principles of the Baptists, we quote the following paragraph, in which, having set up a man of straw, with great courage and much exertion he obtains a victory, and then with apparent self-gratulation publishes his triumph.

"Those who refuse the admission of infants to baptism, generally regard it as a ceremony whereby public pro-

fession is made, that the person submitting to it *possesses justifying faith*, understands and receives the various doctrines of the gospel, and participates the salvation resulting from Immanuel's death. They consider it as the appointed way of entrance to an organized body or church of spiritual Christians. The former opinion will come under examination in our subsequent discussions; as to the latter it may be observed, that in the apostolic age, baptism was in some cases, particularly that of the Eunuch, administered where there was no church for the baptized to join." P. 8.

To find employment for Mr. Urwick when he publishes another edition of his work, we request him to substitute the following statement instead of his own.

"They who refuse the admission of infants to baptism, do so, because the commission of Christ, and the practice of the apostles, demand a credible profession of repentance towards God, and faith towards our Lord Jesus Christ, as an indispensable pre-requisite to baptism. They consider it as the first public expression of their subjection to the authority of Christ, and as the pledge that they will be obedient to all his commandments. They baptize, *i. e.* immerse in water, all such persons, whether they unite with a distinct church or not: hence they are in the practice of baptizing pious members of the church of England, Methodists, and such as belong to Presbyterian or Independent churches."

But Mr. Urwick must be heard in setting the Baptists right upon this subject. "We define baptism," says he, "the rite by which persons are formally constituted subjects of evangelical instruction, and a seal of God's faithfulness to his promises of grace, which that teaching unfolds." This definition reminds us of another, published a few years since by Mr. Miller of High Wycomb. Speaking of the commission of Christ, he remarked, "Thus we find that infants are *preachable, teachable*, and therefore *baptizable!*" If we were not assured that these were grave, and learned, and honest, defenders of Infant Baptism, we should suspect they had designed to hold it up to ridicule, by employing bitter irony and sarcasm, instead of sober reason and argument.

The exceeding Riches of Grace, and the Care of Divine Providence; exemplified in the Conversion and subsequent History of Benjamin Lawson, an afflicted Youth deprived of his Speech by Scrofula, &c. Part I. Second Edition. Price 3d.

Mercy manifested: an Account of Benjamin Lawson, &c. &c. Part II. Written by himself. Fourth Edition. Price 2d. Sold by B. Lawson, No. 21, Broad-street, Bloomsbury, and Whittemore, Paternoster-row.

Some readers of these tracts will, perhaps, exclaim, "Here is somewhat of the marvellous!" It is impossible, however, for us to withhold our assent to the truth and soberness of all the statements, because of the attestations prefixed: we consider the whole as a remarkable display of the "*marvellous* loving kindness of God" towards one of the most helpless and destitute of his servants.

The afflicted writer, who is a member of the church in Eagle-street, has, we perceive, been encouraged and assisted by his pastor to publish these remarkable accounts. From a "recommendation" prefixed by Mr. Ivimey to the first part, which we find was the last published, it is said, "The restoration of this youth from the most afflicted condition of body that I have ever witnessed: the remarkable providence which appears to be over him, in enabling him to provide for his own wants, chiefly by the sale of his former Tract; and especially from his being employed in disseminating the truths of the gospel in such an artless way, by his relation of his own experience of the Divine mercy, are so very wonderful, that I feel much as the multitude felt, when our Lord had restored one who was deaf and dumb:—'And they were beyond measure astonished, saying, He hath done all things well,—He maketh both the deaf to hear, and the dumb to speak.' Mark vii. 57."

Letters and Conversations on preaching: including Rules for the Composition of Sermons, in which the Principles of the celebrated Claude are illustrated, by Outlines of Discourses and Quotations from the best Authors. By S. T. Sturtevant. Bds. 12mo. 384 pp. 4s. 6d.

No office sustained by man is of greater importance than that of a minister of the gospel. The truth of this remark will meet with a ready acceptance where the scriptures are believed, and their statements in relation to this subject borne in mind. Do not the sacred oracles declare, that all have sinned, and are under condemnation to eternal suffering; that the work of Jesus Christ affords the only ground of hope of deliverance from this doom; that the belief of the truth concerning Jesus, and obedience to it, are essential to an interest in the great salvation; and that it is by the faithful communication of the evangelical doctrines and laws, that any of our apostate race are led to obey the gospel in this world, and to enjoy the consummation of the hopes it inspires in an eternal state?

The attempt, therefore, to make more efficient those who are called to the work of the christian ministry is laudable: and, should any among this pre-eminently useful class of men become better able to perform the duties of his office, by being acquainted with the work before us, its author will have good reason, when the fact is known, abundantly to rejoice.—It is, however, our opinion, that the rules and directions that will afford any valuable assistance in preparing sermons for the pulpit, are not numerous. Let the pious man, who is naturally gifted, and providentially called to instruct others in the principles and duties of Christianity, when he has found his text, by patient study labour to understand it fully, have a distinct aim in every part of his discourse, and endeavour so to arrange his matter, that the order adopted shall assist recollection, tend to give a full view of the whole subject, and powerfully to impress the heart, and he will not need many other laws for the regulation of his efforts in composing his sermons. Being a pious man, understanding his subject, and feeling as deep an interest in it as any of his hearers, he will speak with becoming freedom, earnestness, and solemnity. His own good sense, the general arrangements of society, and the observations of his friends, will be sufficient for his guidance relative to the length of his discourses; and as it regards their delivery, all he will need will be the avoidance of faults, which he will find out, or have represented to him; these being corrected, he may go on in that way which is most natural to himself.

We have had too frequent occasion to remark, that some preachers spend nearly all the strength they have on the plans and language of their sermons: if these may be compared to a tree, the trunk is not of unsuitable magnitude, nor defective form, and the branches spread gracefully enough in every direction; but the foliage, if abundant, is not very healthful, and there is scarcely any fruit. The fainting pilgrim approaches it; and if he gazes on a fine tree, it is not with much admiration, because he does not find food enough to satisfy his hunger.

Skeletons of sermons we would say, while on this subject of preparation for the pulpit, when published to be used in actual teaching, instead of being regarded as patterns for imitation, accomplish much more evil than good. When either used by persons who have not power to make such for themselves, or by those who could form plans of equal goodness, it may be feared that evil preponderates: for the former will never produce valuable sermons, and the latter, by depending on foreign aid, and neglecting salutary exercise, will soon find their natural strength abate.

The remarks we have made are not intended to convey an opinion that no advantage is likely to be derived from a perusal of the work before us. It is, on the whole, a respectable performance; and it is not improbable, that he who could produce a good sermon without ever

having perused a book of this kind, may compose a better after he has read these letters and conversations.

Protestantism: (The first Part:) or, an Address, particularly to the labouring Classes, in Defence of the Protestant Principle. "That the Scriptures, not Tradition, are the Rule of Faith," occasioned by the late controversial Attacks of the Rev. J. Carr. By W. Roby.

POPERY was originally formed, and has ever been sustained, by satanical influence in connexion with human agency; and, like its infernal parent, has, from the beginning, been a liar and a murderer. He who doubts this, should read faithful history, and he will doubt no longer. The interested lies the monster has told, the insolent dominations to which she has aspired, the rivers of blood she has shed, and the abominations she has committed, have filled, wherever they have been known, either on earth or in heaven, every benevolent mind with unutterable horror and holy indignation. Even the pages of Hume, who was more inclined to condemn the puritans than the papists, will fully support what we have advanced. But if Robertson and M'Crie are read, the truth of our allegations will more fully appear. The priests and abettors of this odious system, a furious beast still, chained but not changed, are evidently rising in confidence in this country, and beyond example of late years are industrious in propagating their tenets. We have never been within their splendid chapel in Moorfields, but we lament to know, that many professed Protestants, and even members of our metropolitan dissenting churches, have so sinned against God, as to pay for a sight of this fabric, not duly considering, that these were in fact contributions to the support of popery. What would Paul have said, if some of the believers at Ephesus had paid to see the temple of Diana, when her rites were performing, and when their money actually went to the support of this superstition? and wherein do the cases differ?

But we will turn from the notice of this detestable conduct, and refresh ourselves with the view of an honest and zealous Protestant doing his duty, by opposing the growth, chastising the effrontery, and refuting the errors of popery. Mr. Roby has fully triumphed over his adversary, having exposed the vanity of the popish tradition, and established the golden sentiment, that the scriptures, and the scriptures only, are the rule of faith and practice. The pamphlet is well adapted to benefit the class for which it was composed, and is also worthy of general attention.

An Ecclesiastical Memoir of the first four Decades of the Reign of George the Third; or, an Account of the State of Religion in the Church of England during that Period: with characteristic Sketches of distinguished Divines, Authors, and Benefactors. By the Rev. John White Middleton, A. M. 388 pp. 9s.

"THE object of the work," the author informs us, "is to trace the progress of pure and undefiled religion in an important division of the Christian church; and to leave some slight record of the labours and virtues of those eminent clergymen and laymen, who were the spiritual benefactors of their day and generation."

While this may serve as an intimation of our author's design, there is here an appearance of sectarian feeling, the existence of which, in the writer's mind, is too often evinced in other parts of his book. He had a right to choose respecting the range and limits of his history, but he was not at liberty to convey the sentiment he seems to have done: that the pale of his church enclosed nearly all the spiritual benefactors of the age. We crave liberty to say what this writer has not even hinted; that, comparatively, the episcopal communion contained but a very small number of them. The ministers and members of the dissenting churches and congregations, who have been spiritual benefactors to their country, and in some in-

stances to the world, have greatly exceeded those of the episcopal church in number, and generally in the value of their benefactions. If the whole truth were stated, it would be found that the members of the national church have been roused into activity by the labours of that holy benevolence which has glowed in the hearts of Dissenters; and which, like the flame that blazes when properly fed, as brightly in a cottage as a palace, never confines its highest splendours within the limits of any particular denomination; but exists and shines in every holy heart and life, in proportion to the knowledge and sanctity of the individual, and the opportunities of usefulness afforded him. The spiritual labourers who belong to the episcopal church must not then, either in words or by implication, be represented as having done all, or the chief part of what has been effected, in the dissemination of truth and the promotion of religion in this nation and among other tribes, during the reign of the late Monarch; since nothing is more certain, and few things more obvious, than that the exertions of christian benevolence, in the period of the former reign, were principally made by Dissenters, by whom, indeed, the national church was roused to activity, and kept to her work. We were not a little amused with the manner in which our author somewhat apologizes for Lady Huntingdon's irregular conduct in daring to erect places of worship, and to get them supplied by pious ministers of Jesus Christ, under her own direction and patronage. He very gravely tells us that "a slight knowledge of the self-deception of the reasoning faculty, of its liability to be biassed by particular predilections, and of the tenacity with which it adheres to its fond conclusions, especially if on the seeming side of religion and virtue, will plead the cause of this pious female, in her well-meant endeavour to promote the spiritual edification of her fellow creatures." If he had written this with his clerical robes on, under the sacred roof of some venerable church, with gothic arches and solemn light before his eyes, it could not have been better. We very seriously recommend the writer of the work before us, to examine well if the conduct of others beside the Countess of Huntingdon, in their peculiar efforts to promote religion among men, may not be accounted for exactly in the way he has mentioned. And, if he will pardon the freedom, we entreat him to search for a passage of scripture, (we will be contented with one,) which makes it necessary for a pious person to continue in any communion longer than it appears right to himself that he should, after he has prayed, enquired, and duly reflected on the subject; or one in which it is made sinful, or improper in any degree, for a believer in Jesus Christ to erect places of worship where he thinks they are needed, and endeavour to obtain for them faithful ministers of the gospel. In the opinion of selfish, arrogant, and even pious but ill informed ecclesiastics, the best servants of God, the apostles not excepted, have been disorderly: at the time, too, when the only Lord of Christians has approved the spirit and form of their labours. But we must all appear at the tribunal of the only Legislator and Judge of the church of God, when it will be found that he was truly disorderly who did not by all scriptural means endeavour to promote the salvation of perishing souls. There the servant of Christ will appear without his chain, and the prelate without his mitre, and the award of honour or disgrace will be regulated only by the piety or the ungodliness of man.

In another part of the performance before us, we have a curious representation of the inconsistency, and, as it was deemed by the regular clergy, disorderly conduct, and ambition of Mr. Wesley. He is represented as having taken "upon him to form an Episcopal Methodist Church for America; and though himself only a presbyter in his own communion, as having ordained, by imposition of hands, as if by virtue of some extraordinary apostolic commission, several preachers designed for that country,—and even conse-

crated Dr. Coke, a clergyman who had served the cure of South Petherton, in Somersetshire, to the office of a Bishop, who himself subsequently consecrated Mr. Astbury." The writer goes on to say: "It is not surprising that such assumption of episcopal power should have been animadverted on by the regular clergy of the national establishment, who could not understand how 'the greater was blessed of the less.'" Does this historian really believe that any man, in any church, can invest a fellow-mortal with the office of minister of the gospel, and communicate virtue to him for the discharge of its duties; so that the pious and competent believer who wishes to instruct the ignorant around him, who has not submitted to such a service, and received such a *regular* blessing, is not duly qualified to preach? If he really do, which we do not affirm, we wish him better success in studying the New Testament, and better to understand from whom his own authority to teach others the way of life was communicated. At present, we have not to defend Mr. Wesley, but we fully believe that every man who fears God, understands the way of salvation, and wishes to teach it to others, has a right to engage in this good work. A right which no bishop can confer, and which no magistrate can take away. A right which he is to maintain in his practice, as good opportunity arises, in opposition to the opposing opinions of all the bishops in Christendom. Has Mr. Middleton forgotten the words of his Lord? He will find them in the 10th chapter of Matthew, and the 16th, 17th, 18th, 27th, and 28th verses. Perhaps he will say these were ministers appointed by Jesus Christ: we should ask, if those who possess grace, talent, a desire, and good opportunity to preach, are not such also. In the thirty-first page of the volume now under consideration, the class of clergymen denominated orthodox, is highly extolled for consistency. It is, however, admitted that some in this body, "in their zeal against schismatical principles and practices, revived the high Tory spirit of a former age, and seemed in their reasonings on the subject of church government, to leave Dissenters to the uncovenanted mercies of God."

In the estimation of this writer, the general consistency of these miserable men as ministers of the established communion, seems to have been meritorious enough to induce him to regard them with esteem, notwithstanding the selfishness, tyranny, and ungodliness, which his own representation just given fastens upon them. The man who could represent a spirit so satanical, and record attempts so antichristian, without rising into feelings of powerful indignation, must have been forgetful, if he ever knew them, of the leading doctrines of the New Testament and principles of Christian liberty, or a total stranger to the generous emotions of holy benevolence. It is sufficiently obvious, that if the Dissenters were entirely under the power of the *regular* and *consistent* ecclesiastics above described, the tenderest mercies of these men towards them, would be cruelty. It would be well if those who manifest such a spirit against the Dissenters, would recollect, that in refusing to conform to human institutions of religion, these enlightened men follow the example of the apostles, and are, generally, as superior to the supercilious priests who affect to pity them, in unbought loyalty and piety, as they are in gospel knowledge. The husbandman who should avow it as his expectation, that the rain of heaven would visit his own, but not refresh the fields of his neighbour, would be deemed a lunatic; and, if the men we have thought it just to chastise, really believed their own frantic assertions, they should be put in the same class.

"Our Creator is love," and has declared, that "in every nation, he that feareth God and worketh righteousness, is accepted of him;" and it is not to be endured, that any man should insinuate concerning the pious who are out of his church, that their salvation is doubtful. He had better by far, entertain some doubt respecting his own interest in the Divine favour.

We think our author should not have said, as he has done at page 254, that "by the captious and conceited among the Dissenters," Mr. Newton "was disliked because he valued his Prayer Book next to his Bible, and sought to make his people good Churchmen, as well as good Christians:" for this, dislike was not improper in such a case, and we doubt not that every intelligent Dissenter in the kingdom lamented, if he knew the fact, that so good a man should have thought and acted in this manner.—We are of opinion that the epithets, *conceited* and *captious*, would better fit the *regular* and *consistent* priests, who look down upon and calumniate Dissenters, who, in all ages, have been the best friends of their country, and the benefactors of the world.

In noticing the Rev. David Simpson of Macclesfield, who so nobly avowed his determination to secede from the establishment, our historian is so good as to inform us, when accounting for it in his way, "that there entered into Mr. Simpson's moral composition, a certain fancifulness, better suited to the atmosphere of Methodism, than the temperature of the national church."—At this charge of fancifulness, we smiled, because we recollected that all the *consistent* and *regular* clergy teach children, that in baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven. The work too, of Mr. Simpson, in which his reasons for the measure he intended are given, is represented as affording traces of "morbid sensibility, acting on a judgment weakened by frequent strokes of paralysis." Now, as we wish to make as many as we are able good Dissenters as well as good Christians, it is our wish that Simpson's Plea for Religion may be universally read, and, as there can be no fancifulness in facts, we wish every reader to confine himself to these, and avoid nonconformity if he can. Let the want of method and moderation in the arrangement and tone of the performance be admitted, we say mind the facts—weigh well the facts.

Having already exceeded the usual limits of such articles as the present in a work of this nature, we cannot notice other evidences of that sectarian spirit which very much disfigures the volume before us. We wish to live in peace with all men, and to cherish affection toward Christians in every community, but cannot be tame and silent when feelings are indulged, and sentiments expressed, which are hostile to christian liberty, and destructive of true religion. There is but one true church, of which Jesus Christ is the only head, believers in him the only members, and scripture the only law.

We must not, however, in paying attention to the defects of our author, forget to give some account of the general contents of his book. It certainly communicates pretty full information respecting the state of religion in the episcopal church, and the talent, piety, and labours, of her best ministers during the period it embraces. It is written in a style of considerable elegance and dignity, not, however, entirely free from stiffness and pomposity. And, if we except such deformities as we have noticed and lamented, the author generally writes like one who is concerned about the prevalence of virtue and religion.

Tales and Dialogues, in Prose and Verse. By Jefferys Taylor, Author of Harry's Holiday, Æsop in Rhyme, and Ralph Richards the Miser. 116 pp. 3*s*.

It is with no small pleasure that we again introduce to our young friends an old acquaintance, who is desirous of paying them another visit during the Christmas holidays, a visit which will afford them instruction united with amusement. It will teach them not to talk faster than they *think;* the importance of not offending CONSCIENCE; the folly of attending to *vulgar superstitions*, in a poetical tale; and the wisdom of providing for the future state of existence. The attention is kept up from the beginning to the end. It is ornamented with six beautiful and interesting engravings. We scarcely know a more pleasing little book for a Christmas present.

LITERARY INTELLIGENCE.

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Bristed on the Anglican and American Anglo Churches.

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Intelligence, &c.

Conversion of two young Jews.

Mr. Editor,

I have been highly gratified to hear from a Dutch gentleman at the Hague, connected with the Bible and other Religious Societies in Holland, that two young Jews, educated at the University of Leyden, and who have distinguished themselves by their literature, and their general good character, have, by consulting the scriptures, been led to embrace Christianity, and are about to be publicly baptized in the reformed church. The uncle of one of them, who is very rich, informed him how much this step

would give him offence, stating, that he would secure him £5000, besides his share with others of his nephews in the bulk of his property, provided he would promise him that he would not be baptized till after his death. The young man replied, that as he considered his salvation to be connected with his making confession of his faith in the Messiah, no consideration whatever could turn him from his purpose.

Nov. 12, 1822. IOTA.

Old Baptist Meeting-House, EXETER.

THE friends at the Old Baptist Meeting, South-street, have been under the necessity of leaving their place of worship, and it is now shut up. About thirty years ago, the south wall gave way: twenty-five years since, four ribs, or cross pieces, were found necessary, to prevent the roof from falling. Seven years back, long substantial props were passed through the adjoining houses, as buttresses, and within the last few weeks, nine other props have been found necessary to preserve the neighbourhood from destruction. In the year 1814, the Western Association declared that a New Meeting House was necessary at Exeter. The friends at Exeter (as all who really know their circumstances, are convinced) are exerting themselves to the utmost, and more than any other occasion would justify.—They are obliged to solicit the aid of Christian benevolence, and they present their petition upon the following grounds. First. For more than a century, they and their fathers have never refused one case of any Denomination of Christians, and NEVER solicited public benevolence on *any occasion.* Secondly. The absolute necessity of the case: it is the hand of God. Thirdly. They are doing the *utmost to help themselves.* Dr. Ryland thus writes at the head of their case. "I was at Exeter immediately after our friends were obliged to leave their old Meeting House, and I am *so assured* of the goodness of their case, and so well informed of the diligence of the pastor of the Baptist church, in his daily labours for the good of souls; that I cannot forbear recommending it with *peculiar earnestness,* as highly deserving the assistance of all who love our Lord Jesus Christ." Dr. Rippon, who was present at the same period, adds this testimony. "I never more affectionately recommended any case, either in *town or country, than* THIS, with the circumstances of which, I am INTIMATELY acquainted." Several other ministers have liberally added their testimonies, which, for brevity's sake, are omitted.

Exeter, Nov. 11, 1822.

ORDINATIONS, &c.

FEB. 6, 1822, a ministers' meeting was held at WALGRAVE, near Northampton, when the Rev. S. Adams (late of Kislingbury) was recognized pastor of the Particular Baptist Church assembling there. Mr. Chater of Kibworth (Independent) began with reading suitable portions of scripture, and prayer. Mr. Blundell of Northampton, and Mr. Hall of Kettering, preached on the occasion. Mr. Scott of Rothwell, and Mr. Wheeler of Moulton, engaged also in prayer. Mr. Barker of Towcester gave out suitable hymns. He also prayed in the evening, when Mr. Chater of Kibworth preached. The services of the day were truly interesting, and the prospect of Mr. Adams's comfort and usefulness is very promising. Mr. Hall preached from Col. i. 16; Mr. Blundell from John xvi. 24; and Mr. Chater from Isaiah l. 10.

April 16, a Particular Baptist Meeting-house was opened in Clement's-lane, Strand, called ENON CHAPEL, for the use of the church under the pastoral care of Mr. William House. Three discourses were preached: in the morning by Mr. Pritchard of Keppel-street, from Isaiah lx. 7; in the afternoon by Mr. Stephens of York-street, from Acts v. last verse; in the evening by Mr. Upton of Blackfriars, from Acts viii. 5. Several other ministers engaged in the services of the day. The congregation assembled on the occasion expressed their satisfaction, by giving liberally to the collection, for which the church take this public opportunity of returning them their sincere thanks.

July 18, a small neat place of worship was opened at SWERFORD, Oxfordshire. Two sermons were preached on the occasion. The Rev. W. Woolley of Deddington (Independent) preached from Zech. viii. 23, and the Rev. S. Taylor of Shipstone,

(Baptist) from Ephes. iii. 8. The devotional parts of the services were conducted by the Rev. Messrs. Styles of Wroxton, Nunwick of Bloxham, Richards of Hook Norton, Dorney of Swerford, West of Long Compton, and Ward of Stepney. Messrs. Dorney (Baptist) and West (Independent) regularly supply this little sanctuary, which is exceedingly well attended.

August 27, a new Baptist Meeting-house was opened at WESTCOTT, a hamlet to Waddesdon, Bucks, when three sermons were preached by Messrs. Tyler (Ps. xxvi. 8), Wiffin, Independent (1 Cor. i. 22—24), and Williams (Ps. xlix. 8). Devotional exercises by Messrs. Sparkes (Independent), D. Walker, Quainton, and Piggott their constant preacher. A considerable number of children receive instruction every Lord's-day, and good is done.

Sept. 3, a new Meeting-house was opened at MARSH-GIBBON, in connexion with the Home Missionary Society. Messrs. Aston (Buckingham), James, and Peter Tyler preached. Messrs. Woolley, Adey, and Sparkes prayed. The attendance was numerous, and the prospect is encouraging.

Sept. 25, a General Meeting was held at LOUGHWOOD, Dorset; the object of which was to make collections, and to offer united supplications to the God of all grace on behalf of the Home and Foreign Missions. The services of the day commenced with reading, and an introductory-prayer by Mr. Basfett of Swansea. Mr. Toms of Chard prayed; Mr. Baines of Wellington preached from Mark xvi. 15, 16; and Mr. Horsey (late of Taunton) concluded. In the afternoon Mr. Hine began with reading and prayer; Mr. Wayland of Lyme preached from Isaiah lx. 2; and Mr. Lush of Honiton concluded. The congregations were large and very attentive.

Association, for the ISLE OF ELY and its vicinity. The Baptist and Independent Ministers held their half-yearly meeting at Barton-Mills, on Thursday, Oct. 3. Mr. Dewhirst of Bury preached in the morning, from Prov. xix. 2; Mr. Sheppard of Burwell in the afternoon, from 2 Thess. iii. 5; and Mr. Ellborough of Thetford in the evening, from Matt. x. 32. The services were very interesting and profitable.

Oct. 9, a large and commodious chapel was opened for public worship, for the Baptist congregation meeting in LAKE-LANE, PORTSEA; when two sermons were preached in the morning, one by the Rev. D. Miall of Portsea, from Exod. xxv. 8, and the other by the Rev. B. H. Draper of Southampton, from James iii. 5. In the evening the Rev. S. Bulgin of Poole, preached from Is. xlv. 23. Mr. Draper preached the preceding evening in the old place of worship, from Neh. ii. 20. The devotional parts of the service were conducted by Messrs. Shoveller, Brand, Mileham, Franks, Young, Keen, Headden, Arnot, and Neave. This new interest was raised, by the blessing of God on the joint labours of Messrs. Tilly and Clay of Portsea, who commenced preaching in a large school-room (which had been built by a worthy individual) at the close of 1818. The population being large, many people attended, some of whom were deeply affected with the truth. At the same time there were several members of the church at Forton (under the pastoral care of Mr. Tilly) who had removed to live in the neighbour hood of Lake-lane. They were recommended to form themselves into a distinct branch of that church, which they did, and immediately received into their communion those who appeared to be the subjects of a divine change; these now amount to more than seventy. Mr. Clay was then invited to become copastor with Mr. Tilly, and was ordained accordingly (in Mr. Miall's chapel, Portsea, which was lent for the occasion) to take a part in the oversight of both branches of the church. The branch of Lake-lane being increased, both in members and congregation, it became necessary to enlarge the place, or erect a larger one; and, as there was sufficient land for the purpose, the latter measure was adopted, and a place, fifty-seven feet by thirty-four, with a large gallery, has been built. The old place is to remain for the use of the Sunday School, in which about seven hundred poor children are taught gratuitously.*

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* These poor children raise fifteen pounds per annum to support a native school in India, which is called the Lake-lane School.

We hope our friends in Lake-lane will be able to meet a very large part of the expenses incurred in this interesting establishment, and have no doubt but the religious public will assist them, should they be compelled to make an appeal to their liberality.

Oct. 10, Mr. Stephen Deacon was solemnly set apart to the pastoral office in the church of Christ of the Particular Baptist Denomination at EARL'S-BARTON, near Wellingborough. Mr. Knowles of Hackleton read a suitable portion of scripture, and engaged in prayer; Mr. Adams of Walgrave, pastor of the church by whom Mr. Deacon was cordially and unanimously called to the work of the ministry, described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Hinds of Sharnbrook, offered the ordination prayer; Mr. Blundell delivered an affectionate and impressive charge from Malachi ii. 7; Mr. Vorley of Carlton addressed the church and congregation in a very animated and faithful manner from 1 Thess. v. 13; and Mr. Clarke of Guilsborough concluded in prayer. Mr. Rowlett of Catworth gave out suitable hymns. In the evening, Mr. Coleman (Independent) of Woollaston, read and prayed, and Mr. Mack of Clipstone preached and concluded. It appeared by the deacons' account, that the church had been destitute of a pastor eleven years, and that they have endured many heavy afflictions. But since Mr. Deacon has preached among them, which is about five years occasionally, there has been a considerable revival of religion among them; six members have been added to the church, and the congregation considerably increased. The number of members is thirty-three, but they have great difficulties to contend with. They rent the place they now worship in, which is a very inconvenient one, and dangerous, the walls and gallery being propped to prevent their falling. By the means of a Penny-a-week subscription a few pounds have been raised, with a view to obtain a plain place to worship in; but without the assistance of the religious public, which it is probable will be solicited shortly, their object cannot be realized, and this appears highly necessary to the future existence of the cause. What makes it so very desirable is, also, the consideration, that this village contains about 1100 inhabitants, and there is a great desire manifested to hear the word, not only in this place, but also in the adjacent villages. Is it not then of great importance that the anxious desires of this poor, though pious people, should be gratified?

Watermen on the Thames.

Under this name we include Lightermen, Bargemen, and the numerous classes who obtain their living upon the surface and banks of the Thames. This valuable body of men, who, with their apprentices, amount to upwards of 9000 persons, are now in a very necessitous and demoralized condition. This is owing, 1. To the return of peace having brought a large number of men from the Navy, whose only resource has been to resume their former occupation on the Thames. 2. To our diminished commerce. 3. To the transfer of vessels from the river to the various docks. 4. To boat-builders letting on hire, pleasure-boats without a waterman accompanying them, a practice which occasions the loss of many lives, profanes the Sabbath, and leads apprentices to rob their masters to defray the expenses of their Sunday excursions. The friends of Watermen intend to apply to the Legislature for an act compelling all boats to be navigated by free Watermen, which will do away with much of the violation of the Sabbath on the river, as watermen cannot legally be engaged for hire on that day.—A society is also intended to be formed for promoting amongst them attendance on divine worship, and reverence and affection for the word of God, accompanied with the distribution of Bibles and Tracts; for the formation of Schools for the educating and clothing of their children; and for the erection of an Asylum for those of good character who may be past labour. Amongst other powerful motives that might be pleaded, many of them are our fellow-citizens, and possess the elective franchise; others have fought in the service of their country, some of whom were at the sieges of Copenhagen and Walcharen, and in other engagements; they render no mean service as firemen at our numerous conflagrations; and they contribute their share towards the enriching of this great city. It is therefore hoped that this object will call forth the energies of the citizens of London in its support.

THE RESCUE OF MUSIC.

Listed into the cause of sin,
Why should a good be evil?
Music, alas, too long has been
Prest to obey the devil.
Drunken, or lewd, or light, the lay
Flow'd to the soul's undoing;
Widen'd, and strew'd with flow'rs, the way
Down to eternal ruin.

Who, on the part of God, will rise,
And innocent sounds recover;
Fly on the prey, and take the prize,
Plunder the carnal lover;
Strip him of every melting strain,
Of ev'ry melting measure;
Music in Virtue's cause retain;
Rescue the holy pleasure?

Come, let us try if Jesus' love
Will not as well inspire us;
This is the theme of those above,—
This upon earth should fire us.
Say, if your hearts are tun'd to sing,
Is there a subject greater?
Harmony all its strains may bring,
Jesus's Name is sweeter.

Jesus the soul of music is;
His is the noblest passion:
Jesus's name is joy and peace,
Happiness and salvation.
Jesus's name the dead can raise,
Show us our sins forgiven,
Fill us with all the life of grace,
And carry us to heaven.

Then let us in his praises join,
Triumph in his salvation;
Glory ascribe to Love divine,
Worship and adoration.
Heaven already is begun,
Open'd in each believer;
Only believe, and still sing on,
Heaven is ours for ever.

THE WINTER's ROSE.

THOUGH the crystal ice decks with a transparent lustre
The leafless boughs of the trees' naked stems,
While hourly increasing, the lucid rocks cluster,
And glitter with nature's own radiant gems;
Though the beauties of summer are wither'd, or dying,
And the plants of the garden are cover'd with snows,
While o'er the sad ruin the rough blast is sighing,
How the contrast enhances the sweet Winter's Rose!

Thus when in life's chequer'd and varied pages,
We read the sad tale of Adversity's power,
When the cold storm of sorrow and misery rages,
And nips every tender and promising flower;
We see that the world is not always the same,
In a Summer of peace, or a Winter of woes,
Its friendship but lasts while Prosperity's flame
Blooms over our path, like the fresh Winter's Rose.

Then let me pursue (ever ardently praying
To enter that narrow, yet beautiful road,
No longer with fantastic folly delaying,)
The sweet loving-favour and mercy of God:
Then the Winter of sorrow along may be driven,
Its blast I shall heed not, nor care for its snows,
Secure of the love of my Father in Heaven,
Whose kindness makes life as the sweet Winter's Rose.

A. Y. L.

Kalendar.

Dec. 1. Moon passes Castor and Pollux. Midnight.
2. Mars passes Herschel at the distance of $\frac{3}{4}$ of a degree.
4. Moon passes Regulus.
8. Moon passes Spica Virginis.
10. Moon passes First of Libra.
12. Moon passes Mercury.
13. Moon New I. 30 Afternoon, but too far south to eclipe the Sun. Passes Venus.
14. Moon passes Herschel.
15. Moon passes Mars.
23. Venus (as to longitude) in a line with, but beyond, the Sun.
24. Moon passes Saturn.
25. Moon passes Jupiter. The Pleiades directly above him.
26. Moon passes Aldebaran.
28. Moon Full VI. 4 Morn. but N. of the Earth's Shadow.
29. Herschel (as to longitude) in a line with, but beyond, the Sun.
30. Moon passes Regulus, and Mercury passes Herschel at the distance of less than $1\frac{1}{2}$ Degree.

Irish Chronicle.

THE Committee return their thanks to those congregations and individuals in Yorkshire, &c. who have so kindly received the Rev. Moses Fisher, and so cheerfully communicated towards the funds. Also to those in Kent, who have manifested their friendship to the Secretary, and their readiness to support the interests of the Society. Applications for other Schools are made by respectable persons in Ireland, but the Committee feel themselves embarrassed in receiving these, from a fear they shall increase the expenditure of the Society beyond what they are likely to receive during the year.

To the Secretary of the Baptist Irish Society.

Kilkee, October 10, 1822.

MY DEAR SIR,

The place from which I now write to you is one of the most dark parts of Ireland, and where distress has prevailed in a great degree. It is situated about seventy English miles west of Limerick, on the tremendous cliffs of the mighty Atlantic Ocean; and though the Irish language is generally spoken here, yet there are scarcely any that can read it. I brought some Irish Testaments with me to circulate, and left a few for Mr. S. the magistrate, requesting him to give them to those who might be best able to read, and most willing to receive them. As my stay could be but short, in order to meet other engagements, I expounded the scriptures to some Roman Catholics, pointed out some of their delusions, cautioned them against deception, and entreated them not to depend on false foundations. They said that "Peter was the head of the church;" I said, he was not the head of Christ's church. I opened the Testament, and showed them that Peter himself said, Christ was the Head, the chief corner stone, and the only foundation of his church. They could not answer the arguments which were advanced. I spoke in the spirit of affection, not in the tone of triumph, and felt deeply concerned for their present and eternal interest, which appeared to produce a good impression on their minds. I preached in my lodging, and in the police barrack. A poor Protestant, the only one I believe in this miserable village, told me that he received more instruction in this hour's conversation, than he had received for fifty years before. This I mention, to give you some idea of the ministry which he had attended. The few Protestants scattered up and down in these parts, are only so in name. I intend to proceed to Kilrush to-day, and from thence to Limerick. I much fear a bad passage by sea, as the weather is now very severe, wet, and stormy: from that place I shall proceed, the Lord willing, to Newmarket and Ennis, agreeably to the request of the inclosed letter, which I send for your perusal; by which it appears the Lord is preparing the way for the spread of his blessed word. I was very near losing my life twice at Ennis: the Lord appears now to raise up a friend there. The Friday evening before I left Limerick, we had a most pleasing time; the Rev. Dr. Townley began the service, by singing and prayer on the deck of the ship FORTITUDE, which lay by the quay. I then gave out a hymn, and preached in the open air, and concluded with singing and prayer. My text was that important question, John ix. 35, *Dost thou believe on the Son of God?* There were a large and respectable congregation on the deck, and a great multitude on the quay, and the greatest solemnity and attention prevailed; several said that they believed the providence and presence of the Lord had presided. My soul agonized for their salvation, and as what I said came from my heart,

with feelings of affection, I trust it was directed by the Spirit of the Lord. I could have died at the time for the name of the Lord Jesus, and have ventured my life as an instrument to snatch a soul—a precious and immortal soul—from the jaws of eternal death and destruction. O what a miracle, that the weakest and unworthiest of mortals should be employed in dispensing the riches of eternal wisdom and knowledge! But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. On the following Lord's-day morning I preached on the deck of the same vessel, at ten o'clock, to a large and attentive congregation; and at two o'clock in the Court-house, to a considerably increased number; and on Tuesday evening, at our Conversation-meeting for reading the scripture, singing, and prayer, my large room was full. I am at the greatest loss for a meeting-house: it would greatly contribute to the increase of the congregation, and I trust to the spiritual advantage of many, and the spread of the gospel in this prejudiced, superstitious, and wicked city. Others possess these advantages, but notwithstanding all the difficulties under which I labour, the Lord appears to bless my humble efforts.

The poor schoolmasters and readers of the Irish scriptures desire me to present their warmest thanks to the Gentlemen of the Committee, and to the Society, for the gift they received, which greatly relieved them, and for the punctual payment of their salaries. Sincerely wishing you much of the Divine Presence and blessing, I am, my dear Sir,

Yours, most affectionately,

WM. THOMAS.

From Mr. Wilson to the Rev. J. Ivimey.

Boyle, Oct. 21, 1822.

MY DEAR BROTHER,

Since my last I have preached in Carrick, Strokes-town, Mahill, Coolo ney, Ballinacarrow, and frequently in Boyle; in the latter of which places, I am happy to say, that the evening congregations continue to be crowded, and many respectable persons, who were never in the habit of hearing the gospel, constantly attend.

On the 17th and 18th, we had the anniversaries of the Boyle and Rockingham Church Auxiliaries to the Missionary and the Jews' Societies; both very interesting meetings, the President, Lord Viscount Lorton in the chair: I had the pleasure of rendering some assistance in speaking on these occasions. Although the Redeemer needs not the mighty and the noble to carry on his work, it is particularly pleasing to see such men stand forward in so glorious a cause. You will be pleased to learn, that on my being introduced to his lordship some time ago, which I wished, on my coming to reside in his town, he very kindly promised me any assistance he could render me, relative to a preaching house, &c. I have before spoken of the difficulties I have experienced in procuring a preaching place in Carrick; but they are at length surmounted, and through the exertions and liberality of a pious lady a very convenient place is now permanently secured. At Mahill also, where we had always been unsuccessful, and where, with a disappointment I experienced some rude treatment, an entrance is made, by my having preached once, and am engaged to be there again on Wednesday next; may it appear that the Lord has opened an effectual door for the introduction of the gospel, not only to the town, but to the hearts of many of the inhabitants.

Nothing of a particular nature has occurred respecting the schools since my last: the ensuing month will leave the school houses nearly empty, in consequence of digging the potatoes, *the abundance* and *excellent quality of which this season, exceed that of any other in the memory of the oldest inhabitants;* so that, notwithstanding the wickedness that abounds, the Lord has crowned the year with his goodness. I enclose the journals of the Inspectors in my district.

Yours affectionately,

J. WILSON.

From Mr. Stephen Davis to the Rev. John West.

Clonmel, Oct. 14, 1822.

My dear Sir,

Yourself and the Committee will be pleased to hear, that the congregations have been uniformly good since my removal hither, and I have also held meetings in my own house the two last weeks, which have been well attended, and I hope to repeat them very frequently through the winter. Friends generally think if we had a more suitable house for public worship, and I was constantly here, the congregations would greatly increase; but this my engagements as an Itinerant prevent, and the consequence is necessarily injurious to the Society; though a few always come together in my absence, when worship is conducted by our worthy deacon, and my eldest son, who continues, through grace, to adorn his profession, and is greatly esteemed in the church, and by the worthy family where he is apprenticed.

I was at Thurles the 7th inst. and held three happy meetings with the church there; and on the next day went to the hills, where the church continues in love, and the school greatly prospers: but we greatly want the books, which must certainly have been lost, or they would have come to hand long since. I particularly request you will send more as early as possible, and will not forget the Testaments I mentioned in my last. On the 9th inst. I went to St. John's Town, and had a small congregation, and returned the following day, and held a meeting at my own house the 12th inst. and yesterday at the meeting-room. To-morrow I hope to go to Cork, for the annual subscriptions, from which I have lately received some good tidings. Our mutual friend Mr. Austin informs me that brother Keen's congregations are increasing, both on the Lord's-day, and on week evenings. O that we had more preachers, men of God, and men of heart for the work in which we are so happily engaged. I was quite hoarse in the evening service yesterday, and feel the fatigue of so much preaching greatly; but I cannot endure to neglect any opportunity that I can obtain for declaring the gospel, and urging the people to consider that "one thing is needful." Pray for us, and believe me,

Yours affectionately, in best bonds,

S. Davis.

Extract of a Letter from Mr. John M'Kaag to the Secretary.

Ballina, Oct. 15, 1822.

Sir,

Some of the friends of our Society here were afraid that my preaching in the Market would excite opposition against the schools. We have tried the experiment, and I am happy to say, that the priests in my district are less hostile than they have ever been.

J. M'Kaag.

From a Schoolmaster to Mr. Wilson.

Collooney, Oct. 19, 1822.

Reverend Sir,

I have the pleasure to communicate a recent instance of the effects produced by the circulation, reading, and explaining of the Irish scriptures. I gave an Irish Testament to John M'Guire of Doonflin Mountain, about two years ago, who was taught to read it by John Tempany. He called on me again a few weeks since, to beg another. On inquiring why he parted with the one I gave him, he told me he lent it to a young man, who did not return it when he was leaving the country, and that he had no peace in his own mind since. He remained with me two days and two nights, reading and meditating on what he read, and would have continued his visit longer, had I not told him that I would give him the book; when he took his leave, exclaiming, "What a treasure do I return with!" On the road to O'Doud's Place, I was met by M'Guire's father, who kindly invited me to his house, where I remained all night, and inquired of the young boy what he learned from the last Irish Testament which I gave him. "It is not (said he) that abstruse book which it is represented to be; for I trust I have learned from it the plain simple doctrines of eternal truth, pure and intelligible warnings against every immoral practice, and to live soberly, righteously, and godly, in this present world. And indeed (said he) I should think myself guilty of the highest ingratitude, if I did not declare to you, and to the world, the goodness of God to me, since I became acquainted with

that blessed book, which points out the Saviour whom I have accepted upon his own terms, as offered to me in the gospel, so that now I am become a wonder to all that know me, and indeed a wonder to myself also; but it is by grace I am changed: therefore I will not boast, but give all the glory to him to whom it is due." When I told him the esteem you held converted characters in, he promised, if he was spared, to come and hear you preach in Ballinacarrow.

Monies collected and received since last Quarter.

	£.	s.	d.
Mr. Baylis, Ponder's End, Sub. per Rev. Mr. Dyer..	2	2	0
R. Gregory, Esq. Edmonton, Sub.	1	1	0
Rd. Foster, Jun. Esq...Don.	10	10	0
Samuel Satter, Esq.....Don.	25	0	0
Salehouse Collection, by Mr. Charles Caddy	1	10	0
Eynsford Female Auxiliary Society, by Mrs. Smith...	5	5	0
Sundries, per Rev. Moses Fisher	81	0	0
Lyme School, per Mrs. Flight	2	0	0
Howarth, Yorkshire, Mission Box, per Rev. Mr. Oddy..	5	5	0
A Donation from the Sunday School Children at Mary-le-bone, Portsea.....	2	2	0
Friend, per Rev. J. Dyer....	2	0	0
Kimbolton Penny Society...	2	0	0
Langham, Essex, per Mr. Joseph Warmington	6	18	1
Collected, per Rev. Moses Fisher in Lancaster, Kendal, &c. for Schools	42	3	6
Foston, by Rev. Mr. Tilly...	1	4	6
Mr. Thomas, & Sister, Peckham	2	2	0
Mr. Johns, Queen Charlotte-street, Portsea	1	1	0
Mr. Barnsley, Nottingham...	1	0	0
Wager, by J. L. S.	1	1	0
Juvenile Penny-a-week Society, Oldham, Lancashire, by Rev. C. Thompson..	1	0	0
Rev. Mr. Clark, Lyndhurst	3	0	0
Opie Smith, Esq. Bath	2	2	0
By the Rev. Mr. Edminson, Bretton	2	12	3
Penny-a-week Society, by Rev. J. Barker	2	10	0
Mr. Henry Cox, Waddesdon Hill	1	0	0

Collected by Mr. Ivimey :—

	£	s.	d.
Seven Oaks	14	15	0
Tunbridge	2	10	0
Tunbridge Wells..	10	9	6
Marden	3	15	0
Chatham	5	4	6
Canterbury	3	0	0
Eyethorne	7	10	0½
Dover.....	5	0	1½
Deal.....	3	12	11
Margate.....	10	5	0
St. Peter's	5	10	0
Ashford	3	7	1
Folkstone.....	5	11	1
Rye.....	6	13	0
Tenterden	2	13	0
Sandhurst	9	7	0
A Friend at Battle	0	10	0
	99	13	3

Two female friends have presented 23 Volumes of the Evangelical Magazine, and some odd Numbers. They are requested to accept the thanks of the Committee. These will be presented to some of the Itinerant Ministers in Ireland.

Subscriptions and Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. The Meetings of the Committee will be held in future at the Baptist Missionary House, 6, Fen-court, Fenchurch-street.

Missionary Herald.

NOTICE.

The Friends of the Baptist Missionary Society are respectfully informed, that the Business of the Society will be removed, at Christmas next, to No. 6, Fen Court, Fenchurch Street, *where very commodious Freehold Premises have been secured on advantageous terms. All Letters on Mission business, intended either for the Treasurer or the Secretary, will consequently, after the period above mentioned, be addressed to them* there, *instead of Wardrobe Place.*

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY
OF THE
Oxfordshire Auxiliary Society.

On Wednesday, October 11, the Eighth Anniversary of the Baptist Missionary Auxiliary Society for Oxfordshire and places adjacent, was held at Abingdon.

Met at eleven o'clock. Rev. Mr. Wilkins (Independent) began with prayer and reading the scriptures: Rev. D. White of Cirencester, offered the general prayer; Rev. J. Sheppard of Frome, preached an interesting sermon, from Isaiah ii. 10, *And the idols he shall utterly abolish.* The Secretary read the report, and closed in prayer. In the evening, the Rev. T. Keyworth (Independent) of Aston, preached a pious sermon, from Matt. ii. 10, *And when they saw the star they rejoiced with exceeding joy.* The Rev. Messrs. Evans (Independent), Coles, and Keyworth, conducted the devotional exercises.

It is stated, with much gratitude, that within the limits of this Auxiliary, the Missionary spirit does not decline, nor the contributions lessen. Since its formation, it has had the pleasure of remitting to the Parent Society upwards of £2000. Few districts feel more the difficulties pressing so heavily upon the agricultural interest, and it is believed that several of the churches have this present year, imparted not from their abundance, but their necessity, if not poverty. And it is anxiously hoped, a cause so sacred and important as the Baptist Mission, and standing in need of the co-operation, and strenuous assistance of the whole denomination, will not be narrowed in its means, nor longer languish by the depression of its funds. If retrenchment must be made, rather let it take place in our dress, and at our tables, than in the cause of Missions, which is, emphatically, the cause of Christ. The comparative prosperity of the funds of this Auxiliary is to be traced to two sources. 1. The active part which the ministers take in recommending the Mission to their friends, reading Missionary intelligence, and distributing the Heralds at the monthly prayer-meetings. And 2. To the formation of penny-a-week societies, chiefly conducted by the females belonging to the congregations. May the time soon arrive, when these very useful, though humble, institutions, shall be appended to all the churches in the land.

W. G.

ESSEX.

On September 25, 1822, the Anniversary of the Essex Auxiliary Missionary Society was held at Harlow. Mr. Brawn of Loughton, began in prayer. Mr. Ivimey of London, preached from 1 Cor. vi. 19, 20. *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,* and concluded. Immediately after the public service, the chair was taken by Mr. Ivimey; the proceedings of the past year were detailed by the Secretary, and various addresses were offered to the meeting by Messrs. Wilkinson, Pilkington, Cobbesley, Chaplin, Bain, Brawn, Tyler, and Finch. A collection was made at the doors of the meeting, on behalf of the important and interesting object, to which the attention of the congregation had been called, which will be acknowledged, together with the different sums received from the churches united in this Auxiliary, as soon as the remaining contributions have been remitted to the Treasurer.

W.

Saffron Walden.

DESIGNATION OF A *MISSIONARY.*

Our readers are already aware that the congregation at Kingston, under the care of Mr. Coultart, have honourably exerted themselves to establish a Free School in connexion with the chapel. This step rendered it necessary that some person, duly qualified to superintend it, should be sent from this country; and as the ministerial labours of Mr. C. are become very weighty, it was highly desirable that the individual who might be selected should be competent to render shim asistance in preaching, &c. With a view to these objects, the attention of the Committee has been directed to Mr. Thomas Knibb, a native of Kettering, and a member of the church in Broadmead, Bristol, under the care of our venerable friend Dr. Ryland; and as the testimonials, both to his character and qualifications, were highly satisfactory, and a favourable opportunity offered, through the renewed kindness of our friends, Messrs. Angas of Newcastle, for his proceeding to Jamaica, free of expense, by the same ship which conveyed Messrs. Tinson and Bourne; he embarked, with Mrs. Knibb, accordingly, on the 30th of October, 1822, after having taken leave of the Committee at their meeting in the previous week.

The service in which, according to the usual practice, Mr. Knibb was designated as a Missionary in connexion with the Society, took place on Tuesday, September 24, at Exeter, in the neighbourhood of which Dr Ryland was then residing for the benefit of his health. For the following particulars of this meeting, we are indebted to an esteemed correspondent in that city.

On Monday evening, September 23, at the chapel in Mr. Kilpin's garden, a most interesting meeting took place. The chapel was thronged, and the windows outside lined; the tract depot, and the passage filled.—Mr. Cocks, a laborious Home Missionary, residing at Crediton, gave out the hymns; Mr. Nicholson, supplying the church at Plymouth, read and prayed; and Mr. Knibb delivered a pious experimental sermon, on Heb. iv. 9, and a collection was made at the doors. On Tuesday morning at eleven o'clock, the friends met at the Independent meeting in Castle-street, which was kindly lent for the purpose, the Baptist Old Meeting house being in so unsafe a state, that the congregation

were afraid to meet in it the Sabbath before.*

Mr. Horton of Plymouth Dock, began the service with reading and prayer; Mr. Sturges gave out the hymns; and Dr. Rippon, who was then in the country on a visit, explained the business of the day, asked the usual questions, and received the confession of faith. Mr. Kilpin offered the ordination prayer, and Dr. Ryland addressed the congregation a few minutes from Acts xxii. 21. *Depart, for I will send thee far hence unto the Gentiles*, upon the dreadful state of the Gentile world without the gospel; and then turning his subject to Mr. Knibb, he addressed him with his usual seriousness and affection, so as not only to make the missionary feel the importance of his character and employment, but the congregation in general. Mr. Sprague of Bovey concluded this service. In the evening, the friends of Missionary exertions assembled again. J. Terrell, Esq. was called to the chair, and Mr. Kilpin read a short report of the state of the Mission. Dr. Ryland followed in a most animated speech; after which, Mr. Sprague, Mr. Hoppus (Independent), Mr. Radford (Methodist), Mr. Horton, and others, delivered their sentiments, and Dr. Rippon closed as interesting a meeting as we ever witnessed, with that sweet hymn of the Selection, 422, 2nd part, and concluded with prayer. It was market-day, and rained in torrents almost the whole of the day, so that the company was not so numerous as was expected, but a collection of more than £17 proved that their hearts were deeply interested in the object.

* This place of worship, which has been erected more than a century, has long been in an insecure state, in consequence, as it has lately been discovered, of a secret pit having been dug, about thirty-five years ago, by some smugglers, who occupied premises adjoining. From time to time, various means have been employed to secure the roof and walls, but very lately, on cleaning and white-washing the place, it was found necessary to take it entirely down, and even to place six additional temporary props to secure the workmen employed for that purpose.

Foreign Intelligence.

DIGAH.

THE following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female Education in India.

Digah, Jan. 1, 1822.

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the progress made in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the school at

Dinapore. This school commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth foot, had united with Mrs. Rowe in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year, efforts were made both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school till more females could be procured. As a boys' school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the

fields. These boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years things remained in a fluctuating state. Evil disposed persons raised some silly reports concerning our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bars and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice. On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will ere long become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respectable we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoost'hanee a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doctrines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoost'hanee, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces us that it is by *a patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart. The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school the master gave her a supply of books, which she promised to read. Since that there have been several additions,

so that there are now *twelve girls* and *one woman*. They have been at our bungalow once or twice to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has for the last month done all in her power, under the direction of the master, to bring the girls forward. She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it for a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school-room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman, who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedas's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvas: I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hanee worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make Christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after continuing for a time have grown tired and have given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

The next and last native female school I have to mention is that at *Moin-poora*. I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take *no* for an answer. He and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some Ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hanee females in the zemeendar's zenana (female apartments), sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had

so recently deprived them of two of their dearest connexions, and during the principal part of the visit they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel-symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and o her school furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and invited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say I have as yet seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things, but alas! "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Yours very affectionately,

J. ROWE.

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

		£	s.	d.
Hull and East Riding, Auxiliary Society, by John Thornton, Esq.		100	0	0
Oxfordshire, &c. Ditto by Mr. Gray, viz—				
Abingdon	69 13 8¾			
Alcester	10 5 0			
Astwood	8 6 0			
Banbury	2 11 6			
Bampton	4 17 6			
Blockley	9 9 10			
Bourton	18 5 5½			
Buckland	2 0 0			
Burford	7 15 9			
Cheltenham	24 9 1			
Chipping Norton	43 17 3			
Cirencester	14 11 0			
Coate	5 13 0			
Fairford	7 15 0			
Faringdon	6 13 0			
Lechdale	1 12 6			
Middleton Cheney	3 0 0			
Naunton	0 16 0			
Oxford	44 14 6			
Stow	1 0 0			
		237	5	4¼
Sheffield, Collection, by Rev. Robert Hall		21	12	6
Loughton Missionary Association, by Rev. S. Brawn		5	7	4
Chelsea, Friends at Paradise Chapel, by Rev. O. Clarke		1	5	6
Towcester, Collection and Subscription, by Rev. J. Barker		3	0	0
Wales, South East District, by Rev. Micah Thomas		93	9	2
Dudley, Weekly Subscriptions, by Rev. C. Hardcastle		2	10	6
Bratton, by Rev. R. Edminson Subscriptions, &c. 15 2 6				
Weekly Ditto 10 1 10½				
Collection 3 11 10½				
		28	16	3
Corsley and Imber, by Ditto		3	17	11½
Olney, Subscriptions, &c. by Mr. Wilson		11	0	0
Portsea, Portsmouth, and Gosport, by Mr. Dyer		73	18	9
Oakingham, Collection and Subscription, by Ditto		8	4	0
Colchester, Ditto Ditto (including a Life Subscription of £21 from Mr. Benjamin Nice,) by Mr. Cramp		43	7	3
Huntingdonshire, Society in Aid of Missions, by R. Foster, jun. Esq.		57	10	8
Mitcham, Subscriptions, by Mrs. Pratt		3	10	0
Huddersfield, Subscriptions, &c. by Mr. Willett		16	15	1
Laverton, Ditto by Rev. R. Edminson		7	2	6
Thr pstone, Ditto by Mr. J. J. Stevenson		20	16	9
Isle of Ely, Half the Collection at the Meeting of the Associated Ministers at Barton Mills, Oct. 3, by Rev. J. Reynolds		2	1	0
Henley on Thames, Society in Aid of Missions, by Rev. J. Goulty		10	10	0
Coventry, Baptist Church, by Mr. Oswin		20	0	0
Bridgenorth, Collection & Weekly Subscriptions, by Rev. T. Morgan		13	7	2
Lewes, Small Sums, by Mr.		1	10	0
Kingsbridge, Sundries, by Rev. J. Nicholson		12	18	2
Liverpool, Auxiliary Society, by Mr. Rushton		12	19	6
Anonymous, 10564, 10565, by Mr. Dyer Donation		10	0	0
Amica, by Ditto Ditto		5	0	0
Mr. Bliss, Barbican, by Mr. Gray Ditto		5	0	0

FOR THE TRANSLATIONS.

Edinburgh, Baptist Church in the Pleasance, by Mr. Braidwood	36	7	4
Liverpool, Auxiliary Society, by Mr. Rushton	7	0	6
Hamilton, N. B. Bible and Missionary Society, by Mr. Mather	4	0	0
A Lady, at the Mission House, by Mr. Dyer	10	0	0

FOR FEMALE EDUCATION.

Liverpool, Auxiliary Society, by Mr. Rushton	45	0	0

TO CORRESPONDENTS.

The Editor of the Missionary Herald, takes this opportunity of reminding the friends of the Mission generally, that the limits of this Monthly Publication will not admit of a *detailed* account of Contributions: but that such accounts will, as usual, be annually given in the Reports of the Society.

The Subscribers may probably have noticed that, in the Cash Account, at the end of the Report just published, the sum of £2751 9*s*. 6*d*. is stated to have been disbursed on account of Serampore. Lest any misconception should arise on this subject, we have been requested to state, that this sum is not expended in *the support* of the Missionaries at that station, (who it is well known, have for many years, not only maintained themselves, but promoted the propagation of the gospel at various other stations,) but has been paid them on account of sums contributed for Translations, Schools, &c. under their direction.

Should any friends in the country have received Contributions in aid of the redemption of Burman female children by Mrs. Judson, they are requested to remit the amount to Mr. Dyer, 9, Wardrobe-Place, Doctors' Commons, in order that the whole sum raised for this object, may be forwarded to its destination.

Erratum.—By the misplacing of a cipher in Page 52 of the Appendix to the Report, just published, the Contributions from Ilford appear as £240 instead of £24.

The Executors of the late Mr. Daniel Sutcliff are respectfully thanked for their obliging communication, and informed that the Books, for the Missionary College, are safely come to hand.

Baptist Home Missionary Society.

The Committee of this Institution being desirous of accounting to the religious public, for those resources with which they have been intrusted, cannot let the present year expire without presenting, through this medium, some record of its operations. And although there is nothing novel in the nature of their communications, they are persuaded that the Christian reader will peruse with interest whatever relates to the spread of the Gospel among his fellow-men, and that he should be stimulated to prayer and exertion both by failure and success. It is with unfeigned gratitude to "the Lord of the harvest" that the friends of this Society are again informed of the persevering diligence with which their agents continue their zealous and self-denying labours, and (as the following extracts from their correspondence will shew,) that "the pleasure of the Lord prospers in their hands." The Committee have also to acknowledge the very kind manner in which their late deputations for collecting were received, particularly in different parts of the country, where it is evident the interest for this, and similar Institutions, is daily increasing; and that whatsoever is done for the conversion of heathens in foreign lands, it is agreed *should be done "also here in our own country."*

Still it is necessary to urge the claims of this Society, which, with a very limited income, affords assistance to upwards of One Hundred laborious village preachers, who are chiefly situated in districts where the principal dependence is upon agriculture; the extreme depression of which affects their temporal comforts very materially. In better times the husbandman was able to assist the Itinerant Preacher, by conveying him from place to place, and helping to defray the expenses of his journey; but now it is otherwise, and were it not for the aid of this Institution, they would, in hundreds of instances, be deprived of their religious privileges, when, in the midst of temporal distress, they most of all require their succour. Notwithstanding these circumstances, the finances of this Society were never equal to what they now are, at this season of the year; and yet were it possible to double its income, it would not do more than meet the urgent applications which are now before the Committee.

Extract of a Letter from Mr. Jeffery to the Secretary, dated

"St. Mary's, Scilly, August, 1822.

"Dear Sir,

"Through mercy, my health is greatly improved since I wrote you from Penzance, and I venture to hope that I shall be honoured by our Father who is in heaven to labour a little longer among the islanders of Scilly; and the seamen who are frequently obliged to shelter in our harbours. For several weeks, Isaac Nicholls, and Edward Webber have regularly visited the Off Islands; and I am, I believe, safe in saying, that their preaching has given satisfaction to the people. I must visit each isle once a fortnight; and perhaps it will be necessary to cross over to Tresco and Brehar every week; as well on account of the schools as the several congregations: but there is no reason at present to fear that my health will suffer greatly by this plan, for I shall not be obliged, as formerly, to return in the night—at least but seldom. Your plan is probably the best that could be devised for Scilly, for *Three* preachers will now move regularly through the isles, and of course the desire of the inhabitants for more of the means of grace will be abundantly gratified. O that it may please the Lord to bless us with prosperity! For some time, in addition to the zealous efforts of Isaac Nicholls and Edward Webber, I have had the assistance of the Rev. Richard Whetter, but he will soon leave the islands. Lately we have had some interesting meetings among seamen; and it should seem that Mr. Nicholls is likely to prove very useful in this way; and as his dwelling-house is near Old Grinsby harbour, he will have many opportunities for preaching to English sailors, and for distributing Tracts among ships from almost every part of the world. I should feel thankful if any friends were disposed to favour the preachers on this Mission with a few second-hand books, plainly

written, and containing sound doctrine, but could not desire the Committee to take money from the Society for such a purpose. Matthew Henry's Commentary, Gill's Cause of God and Truth, Witsius on the Covenants, and Fuller's writings—any one, or a part of one, of these works, however soiled, would be considered a favour; for it is desirable that those who teach others, should have correct views of the doctrines of grace themselves. Some plain, popular work against the Deists might be useful: in Scilly infidelity stalketh like a pestilence at noon-day.* Each of my friends preach *six* times a week, and attend prayer and fellowship meetings on their own islands. I am, &c.

J. T. JEFFERY."

A very interesting communication has been received from Messrs. Willcocks and Horton of Plymouth Dock, containing the Journal of Messrs. Aveline (student at Bristol) and Nicholson of Plymouth, during an itinerating tour, chiefly in NORTH DEVON, in the months of June and July last. Our narrow limits will not admit of any detail, but the account was highly satisfactory to the Committee, who very cheerfully voted a small sum towards defraying the expense. Many of the places visited are the regular stations occupied by the agents of this Society; but others were entirely destitute, and such visits are adapted to awaken attention, collect information, and greatly encourage the labourers.

We are obliged to compress the accounts received respecting *Three* new churches that have been formed out of the fruits of Itinerating at

SOUTH CREEK in *Norfolk*, at

CHALGROVE, *Oxon*, and at

KENILWORTH in *Warwickshire*.

Respecting the first of these, our correspondent writes:

"The *Eighteen* baptized persons residing at South and North CREAK have been formed into a church, on the 5th of April last; since which period several other persons have been added to their number. An adult school has been established, in which there are twenty-seven persons receive instruction; and the Sunday-school contains about one hundred children."

* The church was formed at CHALGROVE on Lord's-day, September 29, 1822, upon which occasion the Rev. James Hinton of *Oxford* officiated. *Eleven* persons, who had received their dismissions from the churches at *Husband's Bosworth*, *Long-crendon*, and *Wallingford*, were publicly united in church-fellowship. "Mr. Hinton assured them of his cordial approbation of the measures which they had adopted, and the designs which they contemplated, in thus establishing a *central point*, from which the rays of Gospel light might diverge to the villages around;—an *asylum*, where the wounded penitents would find a sovereign balm;—a *fold*, in which the sheep of Christ might go in and out, and find pasture," &c. &c.

Respecting the church at KENILWORTH, Mr. Jones of *Wolston* thus writes,—"The unwearied labours of your Missionary at Kenilworth have been crowned with considerable success during the last year. *Seventeen* persons have been baptized, and formed into a church;—the congregation still continues good; and prayer meetings are well attended."—*Nov* 8, 1822.

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* It was understood that this church was formed soon after the new place of worship was opened in August, 1821, and reported accordingly in the Baptist Magazine for December following; but this was evidently a mistake, which we beg leave now to correct.

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* It would be truly desirable if more religious tracts, and small treatises upon evangelical subjects, were at the disposal of our Missionaries, and likewise a few suitable books for their own use. Upwards of Thirty Pounds were expended out of the funds of this Society, in Bibles and Tracts during the last year, besides about Ten Pounds' worth, which were received from other Societies: but what were these when divided among 100 agents, labouring at 350 stations—among 100 Sunday-schools, with at least 500 teachers, and 4,000 children! The Methodists have long had a "Book Society" for their Preachers, (who are all Itinerants,) by which means they have saved many Pounds annually to their Ministers, and the profits of which have produced some thing considerable to their general fund. —Query: Could not something of this kind be established for the BAPTIST HOME MISSIONARIES? Or at least might not many friends send their old Magazines, and other books, which *they never read*, or purchase a few cheap and useful works, and either forward them to *No.* 99, *Newgate-street*, or 21, *Thornhaugh-street*; where the *Treasurer*, or *Secretary*, would gladly receive, and undertake the distribution of them.

Monies received for the BAPTIST HOME MISSIONARY SOCIETY *since the Report in July last.*

	£	s.	d.
Anonymous, per Post	10	0	0
Foster, Richard, Esq. Jun. of *Cambridge*	10	10	0
A Friend, per Rev. T. Griffin	1	0	0
Ditto, per Rev. J. Dyer	1	0	0
Green, Rev. S. of *Bluntisham*	1	0	0
Auxiliary at *Clapham*	32	7	10
Wilson, J. B. Esq. of Ditto	25	0	0
Warner, J. Esq. of *Edmonton*	10	0	0
Auxiliary Society at Bond-street, *Birmingham*	10	0	0
Cadby, Mr. C. of Kentish Town, 2 Years	2	2	0

Collected in a Journey, by the Rev W. H. March of Frome, in July, 1822.

ABINGDON.

		£	s.	d.
Buswell, Mr.	Don.	1	0	0
Kershaw, Rev. J.		0	10	0
Tomkins, W. Esq.		1	1	0
Tomkins, John, Esq.		5	0	0
Tomkins, Miss		5	0	0
Tomkins, Charles, M.D.		0	10	6
Tomkins, Mrs.		0	10	6
Small Sums		2	4	6

BOURTON ON THE WATER.

		£	s.	d.
Cooper, Mr. of Little Remington	Sub.	1	1	0
Stenson, Nath. M.D.	Sub.	1	1	0
Collected at Rev. Mr. Cole's Chapel		3	9	1½

OXFORD.

		£	s.	d.
Collected at Rev. James Hinton's Chapel		13	13	6
Goring, H. J. Esq.	Don.	1	1	0
Jubber, Mr.	Sub.	1	1	0

WALLINGFORD.

		£	s.	d.
Birkett, Mr.	Sub.	1	1	0
Wells, Mr.	Don.	0	15	0
Small Sums		2	11	6

WANTAGE.

	£	s.	d.
Collected at Rev. James Jackson's Chapel	1	16	7½
Ditto at Rev. Mr. Jarvis's Chapel, JERSEY, by Rev. Messrs. Perrott and Murch	11	12	10½
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Deakin, Mr. F.		1	1	0
Hadley, Mr.		1	1	0
Hale, Mr.		0	10	0
Haines, Mr.		0	10	0
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Freeman, Mr.	0	10	0
Gutteridge, Rich. Esq. .Don.	1	0	0
Ditto ....Sub.	1	0	0
Gutteridge, Mr. Jun. ...Don.	0	10	0
Jarvis, Mr.	0	10	0
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Waller, Mr. of *Luton* ..Don.	1	0	0
Small Sums	1	10	6

HEMEL HEMPSTEAD.			
Butcher, Mr. of *Tring*..Don.	1	0	0
Field, Mr. ....Sub.	1	0	0
Howard, Mr.	1	0	0
Kingham, Mr. of *Tring*	0	10	0
Lidden, Mr. Jun.	0	10	6
Pierce, Mrs.	0	10	6
Small Sums	0	10	0

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Bailey, Mr. ....Sub.	0	10	0
Birkley, Mr.	1	0	0
Bramford, Mr.	0	5	0
Cort James, Esq. ..Life Sub.	10	10	0
Carryer, Mr. ....Sub.	0	10	6
Collyer, Mr. ....Don.	0	10	0
Coltman, Mrs. ....Sub.	0	10	6
Coltman, Messrs. J. & S. Don.	1	0	0
Cook, Mr. R.	0	10	0
Fowler, Mr. Surgeon ...Sub.	0	10	6
Haines, Mr. G. H. ....Sub.	0	10	6
Harris, Mr. ....Don.	1	0	0
Hind, Mr. Ironmonger..Sub.	0	5	0
Hitchcock, Mr. ....Don.	1	0	0
Hudson, Mr. J.	0	10	0
Lawton, Mr.	0	10	0
Mitchell, Mr.	1	0	0
Philips, T. Esq.	2	0	0
Shardlow, Mr.	0	10	0
Shenfield, Misses	0	7	6
Stokes, Mr. T.	0	10	0
Waltren, Mrs. of *Oatby*	1	0	0
Wheeler, Mr.	0	10	0
Yates, Mr. ....Sub.	0	5	0
Yates, Mr. Jun.	0	10	0
Small Sums	1	7	6

LOUGHBOROUGH.			
Collected at Rev. Mr. Cape's Chapel	2	7	8
Kane, Mrs. ....Sub.	0	10	0

NORTHAMPTON.	£	s.	d.
Collection at Rev. Mr Horsey's Chapel	7	5	6
Added to Ditto the following Day	1	2	10
Bumpas, Mr. ....Sub.	0	10	0
Chase, Samuel, Esq. ...Don.	0	10	6
Hall, Mrs. ....Sub.	1	0	0
Harris, Mr. ....Sub.	0	10	0
Lampson, Mr. ....Don.	0	10	0
Marshall, Mr. ....Sub.	0	10	0
Richards, Mr. ....Sub.	0	10	0
Smith, Mr. ....Don.	1	0	0
Wilkinson, Mrs.	1	0	0
Wilkinson, Miss	1	0	0

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Ditto at Arnold	1	3	6
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Blatherwick, Mr. ....Sub.	1	0	0
B. Mr. ....Sub.	1	1	0
Friarson, Mr. ....Don.	1	1	0
Lomax, Mr. ....Sub.	1	1	0
Wallace, Mr. ....Sub.	1	1	0
Wells, Mr. ....Sub.	1	1	0

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Knight, Mr. ....Sub.	0	10	6
Forskett, Rev. Mr. of *Newport Pagnal* ....Don.	0	10	0

WATFORD.			
Bishop, Mr. ....Don.	1	0	0
Friend, a	1	0	0
Hilton, Mr.	0	7	0
King, Mrs	0	10	0
Smith, Mr. of *Watford Mills*	1	0	0
Sutton	0	10	0
Shute, Mr. Surgeon ....Sub.	0	5	0
Wedd, Mrs. ....Don.	0	10	0
Young, Mr. ....Sub.	0	5	0
Small Sums	1	18	8

The following Sums were remitted to the Secretary by Mr. Booth of Coventry, Nov. 21, 1822.

Butterworth, Mr. H. ....Sub.	1	1	0
Booth, Mr. ....Sub.	1	1	0
Booth, Mr. R. ....Sub.	0	10	6
Dolby, Mr John	0	10	6
Robinson, Mr. W.	0	5	0
Seagar, Mr.	0	10	6
Treen, Mr. John	0	5	0
Small Sums	0	16	6

*** Subscriptions and Donations are gratefully received by Wm. Day, Esq. *Treasurer*, 99, Newgate-street, and the Rev. J. Edwards, *Secretary*, 21, Thornhaugh-street, London.

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